+II

THE SUFFICIENCY OF THE Spirits Teaching, WITHOUT Humane Learning: OR, A TREATISE Tending to prove HUMANE LEARNING TO BE No Help to the Spiritual Understanding of the Word of God

Written by *S. HOW*,

To which is added

A POSTSCRIPT

Written by

WILLIAM KIFFEN, *Minister of the Gospel.*

MAT. XI. 25,26. *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and men of understanding, and hast revealed them unto Babes, even so Father, because thy good pleasure is such.*

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XII

BIBLIOTHECA BODLEIANA

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To all such as love the Truth in Sincerity, Light and Understanding, be multiplied through Jesus Christ.

GOd's Gracious Promise it is (Christian Reader) *that by the* a *breath of his mouth, and the brightness of his coming, he will reveal the Man of Sin, and Son of Perdition:* Yet thus witnesseth the Spirit, that when it shall come to pass, *That the Vial of Gods wrath shall be* b *poured upon the Throne of the Beast,* to the darkning of his Kingdom, and discovering of those strong delusions, whereby he hath long deluded the world, that then the men of that Throne *shall gnaw their tongues for sorrow, and shall blaspheme the God of Heaven.*

a 2 Thes. 2. 8

b Rev. 16. 10, 11.

All which to me appears to be fulfilled and made good concerning this following Treatise: 1. *That when as the Lord by his Word, the breath of his mouth, hath blown out some smoke of the Bottomless Pit, which I conceive to be* Humane Learning, *which is so much magnified, as being a help whereby to understand the mind of* God.

This matter hath so vexed and tormented the men of that Throne, that even * *He himself, at whose request I was moved to open this portion of Scripture,* 2 Pet. 3. 16. *hath (as I am credibly informed) reported about this City, that I made a Calf (meaning a false and unsound exposition) and when I had done, danced about it; herein exposing not only me, but the very Truth it self, which I in this point delivered, to the derision and contempt, and Table-talk of such as had rather be deceived and believe their learned Teachers (as men call them) on their bare word, (having the Faith of our* Lord Jesus Christ, *the Lord of Glory with respect of Person) then to receive and justifie the Truth of* God, *if the Messenger be weak and contemptibly, and his message in power, much plainness, and demonstration of the Spirit, and not beautified with the excellency of speech, and swelling words of mans wisdom, which is* enmity to God; *it crosseth and opposeth the simplicity of his way in the* dispensation of the glorious Mystery of the Gospel. *And therefore* God *hath said of it, as* Simon Peter *said to* Simon Magus c Thou hast neither part nor lot in this matter.

* J. G.

c Acts 8. 21.

1 Cor. 4. 19.

d Eph. 5. 4.

But yet (methinks) such men d *as would carry the* shew of godliness, *should remember the counsel of the Apostle,* That such carriages are things not seemly; *though for my own part, I bless the Lord for it, being to me a more strong confirmation, that I have the Truth on my side: For thus was* e Jesus Christ our Lord *served by the wise and learned* Pharisees, *when as he taught them such a Doctrine as pleased them not: And thus was* Paul, *the Preacher of Righteousness, dealt by of the learned* f Athenians, *even for preaching* Jesus, *and the Resurrection. Likewise I read in* Heb. 11. *that this in former Times was part of the Tryal that the Lord exercised his Witnesses withal, even* mockings, *ver.* 36. *And therefore, as our Saviour teacheth me, I have in this case great cause to be* glad *and* rejoice, *for they having so served* Jesus Christ my Lord, *and his faithful Followers, then what am I, that I should be one of that number, that have so large* g encouragement *and* reward promised? *I shall therefore quietly pass by all such things, and only* h *with* Job *in his distressed Condition, crave that he and all you that have done this thing,* will suffer me to speak, and when I have spoken, mock on; *seeing, as the* i *Servant of God said,* Indeed, because ye are the people only, wisdom must dye with you; *so will I make bold to say to you also: Yet for all his* understanding, *and such others as heard me, they failed of their zeal for God and his glory, in that they sought not to suppress and throw down that Calf of* dishonour, *which must needs (being an Idol) be a very high provocation in the eyes of his glory, which he that put me upon this Exercise, having excepted against it when*

e Luk. 1.

f Acts 17.

g Mat. 5.

h Job 21. 2.

i Job 12. 2.

it was finisht, and with much passion manifested his great distike thereof before many witnesses, ought especially, and was obliged to have done, being then lovingly requested by a Friend that was there present for the satisfaction of all that Assembly, to instance (if not in all) yet at least in some particular Scripture, wherein I had perverted it, seeing he had openly cast an Aspersion on all that I had said; but neither he, nor any of his Profession, though many were then present, did undertake this task, nor yet to this day hath he, or any of them endeavoured it: So it may appear my Error was not so great, or none at all, that they could prove; or else their zeal to God and his Truth, and their charity to me, and others, very small. And if there were a Calf, it was their Humane Learning and Wisdom which the men of this Throne set up, and themselves danced about it, whil'st I, to their great grief and discontent, was labouring with all the power and might that God assisted me with, utterly to cast down, grind it to powder, and to blow it away with the Word of God, with the breath of his mouth: Whether it be thus, or no, I commend now to the judgment of all such as love and know the Truth, not doubting but there will be some found, that one of love will reprove what is amiss, and so turn the sinner out of the error of his way; though some others, as k Job saith, Forge Lyes (as I could name divers) who are Physicians of no value.

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For God, who knows the hearts of all men, knows that it was not my intent at all at that time to have medled in this Argument, nor with this Scripture, not till through before I spake of it, and all because I knew if I did, it would be offensive, as it hath proved; and what I did herein, it was by the advice of Friends. But now I see that God's hand was in it, and I doubt not but for good, though it is, and may be my portion deeply to suffer for it; and for men to be offended at the Truth, and such as declare it, is no new thing, even for the l Builders themselves to stumble at the stumbling stone: But leaving all such to stand or fall to their own Lord,

l Psa. 118. 22 Acts 4. 11. Ila. 8. 14, 15.

Something remains to be spoken concerning the Matter following, for the preventing of such things as may further be objected against it.

1. Though the Matter be the same in substance that it was at the first delivery, yet somewhat may be wanting, and is, which was then said, and more is added in other respects, than at that time was spoken, which I thought fit to give notice of.

2. Another Exception, and that of great moment, is, that I have blasphemed against Jesus Christ, in saying, That he was without Humane Learning.

Now besides what is answered hereunto in the first Objection belonging to the first Doctrine, if any yet remain unsatisfied, and will affirm the contrary, Let them declare (as the m Apostle saith) who was his Counsellor? And who taught him? And he shall be reconcilenced. The Scripture tells us, That he grew in wisdom and stature, and so couples them altogether. Now some will affirm, that he learned in stature; then from the like will I affirm, that he learned not his wisdom, no more than he did his stature; and so if none taught him, then must it needs follow, that he was without Humane Learning: For we in common speech call them unlearned, which were never taught, as did the n Jews; and Learning presupposeth one to teach; so that (methinks) it is but requisite, if any did so affirm, that they should declare his Teacher, which if they cannot do, why then should they affirm him to have Humane Learning? And, methinks, the matter being rightly considered, it will be found Blasphemy for any to affirm that He had Humane Learning, seeing that in so doing, they call in question the perfection of His Manhood, as if there were others that could add unto Him; seeing all grant that the Master is above the Scholar; and the Scripture witnesseth for me, that at o twelve years old, such was His Wisdom observed amongst the Doctors, as that they were astonished at His Understanding and Answers; and doubtless this was a part of their great wonder, seeing that he never learned, as it was the Councels wonder also concerning p Peter and John. Therefore for any to assume Him to be by Men taught, is to take that Glory from Him which He had of His own, and so they are most like to be them that blaspheme.

m Rom. 11. 34, 35.

n Joh. 7. 15.

Luk. 2. 46, 47.

o Luk. 2. 46, 47.

p Acts 4. 13.

It is also very likely, that Pride and Vain-glory will be imputed to me, as it hath been already,

already, that I being as I am, should undertake to maintain that which all godly and learned men are contrary to me in. Answ.

I answer, That it is no strange thing for the Servants of God to meet with such hard measure, even for declaring of the Truth; for so was Joseph q dealt by even of his Father and Brethren; and so was r David used, for speaking for the Lord; and Paul, you shall find, was scoffed at by the learned Athenians. And seeing that it hath always been so with God's Servants, why should not I affirm with the t Apostle, not to pass to be judged of men, whatsoever they be, though godly, wise, learned, seeing, that as the Apostle saith, it makes no matter to me, God is no u accepter of persons: And therefore I hold it a defence sufficient, with David, to say, x Is there not a cause? Seeing there is none that I know of that will stand up for the Lord against those that defie the Host of Israel, because that they be not Goliah-like Men of stature, having Bowes of brass, and such like furniture, as that the fleshly hearts of men dare not look such in the face, and all because that they be so strongly furnished with Mans strength: Though that the Soldiers of the Lord of Hosts may with one blast of a Rams-horn, through the might of God, y blow down the strong Wall of this spiritual Jericho; seeing that the Lord hath said, That by the z mouth of Babes and Sucklings he will perfect his praise; and this if Babes should neglect to do, the stones would cry. Whence it is to be observed, our Saviour descends from Babes to stones, and not from Babes to learned men, for he hath chosen such to bring forth His Righteousnesses as the light; for He Himself doth not despise the day of a small things. Now these things considered, Why should any, with the proud b Pharisees, disdain at what the Lord will do, but lay their c hands upon their mouths, and say nothing, because He d doth it; And seeing it is the Lord's doing, why should it not be marvellous in our eyes? Though I doubt not but the Lord will, in his good time, bring forth one learned Moses, and another as excellent that with as was Paul, and cause them, disclaiming that Humane Excellency, to magnifie the foolishness of God, e to be wiser than the wisdome of men, and so every way convince them of their folly, this way to his praise.

q Gen. 37, 8, 10, 11.
r 1 Sam 17. 28.
s Acts 17, 18
t 1 Cor. 4. 3.
u Gal. 2. 6.
x 1 Sam. 17. 29.
y Josh. 6. 20.
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What

This man had no Humane Learning

WHat *How*? how now? hath *How* ſuch learning found?
To throw Arts curious Image to the ground:
Cambridge and *Oxford*, may their glory now,
Vail to a *Cobler*, if they know but *How*:
Though big with Art, they cannot over-top
The *Spirits teaching* in a *Coblers ſhop*.
Reader, if thou an humane Artiſt be,
Let Humane Learning be no Judge for thee:
Lay down thine Arts; then try this *Coblers end*,
And ſee if it be by the Spirit pen'd.
Mean time adieu, ye Arts and Artiſts all,
The *Spirits teaching* may attend the *Awl*:
And thou brave *Cobler*, blow another blaſt
Upon their learning, though thou blow thy LAST.

R. O.

The Sufficiency of the SPIRIT's Teaching WITHOUT Humane Learning.

2 Pet. 3. 16.

As one that in all his Epistles speaks of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

THese words that I am * allotted to speak from at this time, have respect, as it should seem, to such things as the Apostle had spoken of before, which things seem to me to be those that are contained from the beginning of the second Chapter to the end of the 13th verse of this third Chapter, and the 14th verse contains *Peters* exhortation, strengthened in the 15th verse, by his Brother *Pauls* writings, who in all his Epistles speaks of these things, as of the † *coming of the Lord Jesus*, and other things, such as are herein contained, among the which (that is) *Pauls* writing in his Epistles, some things were hard to be understood, and so indeed was the coming *of Christ Jesus*, which it should seem was hard of them to be understood, and that appears by his earnest writing to the *a Thessalonians*, where he exhorts them, *That they should not suddenly be moved, neither by Word, nor Epistle, as it were from him, as if the day of Christ were at hand, for there were many things to be fulfilled first, as a departure from the Faith*, the rising up, the perfection and the consumption of the *Man of Sin*; and this, it should seem, though he had told them of it before, yet to them it was hard to be understood, which had the true learning here meant, which things they that were unlearned and unstable perverted, as they did other Scriptures, to their own *destruction*;

* By J. G. and S. B. Ministers of London

† Christs second coming mentioned in all Pauls Epistles.

a 2 Thes. 2. at the beginning.

deſtruction; therefore the great thing here to be minded, is to find out what this learning is that *Peter* here intends. And ſecondly, who they be that are the unlearned ones, and by that we ſhall eaſily find who they be that are the *perverters* of the Scriptures to their own *deſtruction*. For this end therefore I will conſider what this learning is not, and then what it is.

What learning it is not.

It is not Humane Learning: That I may not be miſconceived about it, I will here lay down my underſtanding in it; and by *Humane Learning* I do not mind the knowledg and underſtanding of our own language, which every man, of what Tongue ſeover he be, might in ſome meaſure be taught of another, as the Parents teach their Children, and they learn of them; of this there is a natural neceſſity, as the Apoſtle ſaith, How ſhall they beleive in him of whom they have not heard? Now the hearing there mentioned, muſt needs be a natural hearing, ſeeing it is ſet before Faith; and this hearing muſt needs be the underſtanding of the ſound of words ſpoken. Now thus *Peter* and *John*, and all the reſt learned the fooliſh things ſpoken of, 1 *Cor.* 1. 21. And thus I acknowledge that there is none but in ſome meaſure have this learning, and muſt of neceſſity have it, to underſtand Gods mind in an ordinary way: But by *Humane Learning*, all along in this matter, which I oppoſe, it is the knowledge of Arts and Sciences, divers Tongues, and much reading, and a perſiſting in theſe things, ſo as therby to be made able to underſtand the mind of *God* in his word; this is it that I condemn from the word of truth, for being that, by which any is made able ſpiritually to underſtand the mind of *God*, which the Apoſtle ſaith, cannot be attained to, by the *words which mans wiſdom teacheth*; all which, theſe excellencies are ſaid to be: So that by *Humaue Learning*, I do here underſtand, that whereby certain men do excell, and are far above and beyond other ordinary men; and in this ſenſe do I underſtand, that the Councel judged *Peter* and *John to be no ſuch learned men*. For we in common ſpeech do oppoſe a learned man to one that otherwiſe can read and write in his own Tongue, though he do not underſtand the grounds of his own ſpeech, as the other man that is learned doth, as may appear by the Book called the *Engliſh Schoolmaſter*; and ſo ſuch learning do I not conceive

Rom. 10. 14

1 Cor. 2. 13

Acts 4. 13.

conceive to be here meant, which I conclude for these Reasons.

1. Because that then *Peter* must of necessity condemn himself, for he was a man, that in the *b* councels knowledge was such an *unlearned man*, and so must needs himself lie under that blame that he lays upon others; therefore *Humane Learning* is not here that which he intends. *Reason* 1. *b* Acts 4. 13.

2. Because *Humane Learning* is *a e rudiment* of this world; hence it is that our Saviour acknowledgeth that his Mysteries *were hid from the* d *learned*; but they were not hid from his Disciples, *For unto them it was* e *given to know the Mysteries of the Kingdom: And the rudiments of this world are not after Christ*, the Apostle tells us; therefore *Humane Learning* cannot be it that *Peter* here minds. *Reason* 2. *c* Col. 2. 8. *d* Luk. 10. 28. *e* Mat. 13. Col. 2. 8.

3. *Because the* * *natural man cannot* f *perceive the things of God*; but a meer natural man, may be a great worldly learned man, as were the *Ægyptians* and *Babylonians*, and as are many of the *Romish* Preists and Jesuits; therefore for this cause, that is not the learning here meant. * Or carnal. *Reason* 3. *f* 1 Cor. 2. 14.

4. Because such of Gods Servants, as have such kind of learning, when as they came to know *Christ*, they forsook it all; As *Moses*, when he came to Age, *though he was* g *learned in all the wisdom of the Ægyptians, yet by faith he forsook all the treasures of Ægypt*; and this being one of *Ægypts treasures*, he forsook this also, for when he saith *treasures*, there is none excepted; therefore in as much as *learning* was one, as well as *riches* and *honours*, he forsook that also, as seeing by faith a better *treasure* in the worst condition among the people of God, then in the world, suppose it be *learning*. *Reason* 4. *g* Acts 7. 22.

The like is to be seen in *Paul*, *who counted all things loss and dung that he might win Christ, even the righteousness of the Law it self*, which is far beyond all this, and all this he did, that he might know him: Wherein the Apostle gives me to understand, that all such things were but hindrances to keep him from the *knowledge of Christ to salvation*, which is it that here I mind also; therefore likewise this is not the *learning* here meant, seeing it was rejected of them, therefore it was no help nor furtherance

therance to them to know Chriſt by, but lets and hinderances, and ſo much appears by thoſe Converts in *Acts* 19. 18, 19. *Who when they believed, are ſaid, ſuch of them as uſed curious Arts, to burn their Books,* * declaring that how they had met with learning of far greater worth, than their curious Arts, and therefore now they burn their Books, declaring now they had no more need of them; and ſo I conclude, that ſuch as this was not the learning here meant.

* *The price whereof was* 50000 *pieces of ſilver.*

What Learning it is.

I now come to manifeſt what learning it is the Apoſtle here intended.

Now the learning here intended by the Apoſtle, it is as I underſtand, that *ſound knowledge* and *ſure information* that every Chriſtian hath in *Jeſus Chriſt*, whereby he is ſo deeply rooted and ſo ſurely grafted into him by faith, as that he abides unmoveably ſetled in him, as thereby he abides ſtable in the ſure knowledge and underſtanding of the *Word of Chriſt*, and ſo much here methinks the Apoſtle gives us to underſtand, how that the *unlearned*, they be *unſtable*; then on the contrary, the *learned* they are ſtable, believing, and being laid on the true foundation, they ſhall never be confounded, or aſhamed. Now ſuch as theſe are, that are *learned*, as *the truth is in Jeſus*, theſe may well ſay to the greateſt worldly learned ones, as *Philip* ſaid to the *Eunuch*, *Underſtandeſt thou what thou readeſt?* not only ſo, but ſuch may teach them the underſtanding of the myſtery, ſaying, Theſe are taught and inſtructed by the teachings of the Spirit of God, agreeable to theſe Scriptures: h *That it hath not entred into the heart of man to conceive of that which God by his Spirit* (which ſearcheth the deep things of God) *hath revealed unto us.* And this the Apoſtle further explains, *That as no man knows the things of a man, ſave the ſpirit of a man which is in him; ſo the things of God knows no man,* (no not a worldly learned man) *but by the ſpirit of God:* And ſo he goes on, to difference the ſpirit of the World * from Gods ſpirit, and ſhews, that that is it whereby the things of God are known, and alſo manifeſted to others; ſo that all the things of God, both for matter and manner, flow from the wiſdome of Gods ſpirit, and not what mans wiſdome teacheth, which is to compare ſpiritual things and carnal things together, as *Tongues* and *Arts*, and ſuch like; but *Gods*

Col. 2. 7. Eph. 3. 17, 8. Pet. 2. 6.

h 1 Cor. 2. 10.

* *A Difference between the teaching of Gods Spirit, and the worlds artificial Tongues.*

Spirit

Spirit teacheth us to compare ſpirituall things with ſpirituall things, and ſo he goes on, and declares, that onely ſuch that are taught by the Spirit, are capable of true diſcerning of ſpiritual things, without being juſtly condemned of any, as truly having the mind of Chriſt, rightly and truly knowing the things that are of God; and with this agrees the witneſs of *John*, *i* ſaying, *i* 1 Joh. 2. *Theſe things have I written unto you concerning them that deceive* 26, 27. *you*; whereby it appears, they had deceivers about them, and thoſe things were written concerning ſuch: But ſaith the Apoſtle in oppoſition to their *deceivings*, ye have received the *Anointing* of him that dwells in you, and this anointing that they had received doth he oppoſe to their *deceiving*, as being able throughly to teach them ſo, *as that they needed not that any man teach them, ſave as that anointing taught them*: Then ſeeing that that *anointing* never did teach ſuch *Tongues* or *Arts*, as were humane, therefore the Saints by the Apoſtles grant had not need of any ſuch learning, and yet this anointing taught all truth and obedience in it alſo. And yet further *k* our Saviour *himſelfe concludes this point*, *k* Joh. 16. 7. *ſhewing, that when he hath ſent the Comforter, the Spirit of Truth* with 13. *to them, that then he ſhall lead them into all truth.* Whence I do conclude, that for the Diſciples knowledge of the truth, there was no more neceſſary, according to the *mind* of him that was *Truth*, but the *Spirit* of *God* to lead them into all truth without all errour, teaching by no *humane means*; the reaſon why is rendred, becauſe it is ſufficient, and that is becauſe it ſpeaks from the Father, agreable to that of our Saviour taken from the prophet, *That* l *we ſhall be all taught of God*; *and ſo indeed being taught* l Joh. 6. 45. *of the Spirit, we are taught of the Father and the Son alſo*, which are all one; and ſo our *learning* comes to us, being taught of the Father, Son, and Spirit, for all our Inſtructers and Councellors, and this is all the *learning* that we need, to know the things of God by, agreable to his will. So from theſe words thus interpreted, the concluſion comes to this.

That ſuch as are taught by the Spirit of God, deſtitute of Humane Propoſition. *Learning, are the learned ones, that truly underſtand the* Scriptures, *according to Peters mind.*

I ſay, ſuch as are taught by the Spirit, without *Humane Learning*,

ning, are such persons as rightly understand the word: And this
m Acts 4. 13, 14. (methinks) the whole Council of *Jerusalem*, as wicked as they were, did in effect conclude, *m* considering *Peter* and *John*, though unlearned men, yet they knew they had been with *Jesus* by their boldness, and so they had nothing to say against it; and
n Luke 10. 21, to 24. yet though men should oppose it, *Christ Jesus* our Lord *n* justifies it, with great thankfulness to his father, *that having hid those things from the wise and prudent, he had revealed them to Babes.* Now that revealing must needs be by the Spirit, according to that, 1 *Cor.* 2. 10. And on this manner is it that our Lord comforts his Disciples, telling them, that *all things were given him of his father to reveal*; and so in that regard he tells them, that *blessed are the eies that see that that they saw*, which was, as the Apostle saith, *God manifested in the flesh, which many wise men and Kings desired to see, but could not see it*; and so that was now made manifest to them, which before was hid from wise men and Scribes, and so was at the present also; for few of the wise could attain to the knowledge of him and his doctrine, as they did.
o Mat. 22. 23, 29. Now with this also agrees what our *o* Saviour affirms to the *Sadduces*, who by reason of their wisdom and learning thought to have intangled him, he tells them, *that they erred, not knowing the Scriptures*, for all their great learning being destitute of Gods Spirit. Now by these Scriptures, this point being thus confirmed, good reason also may by Gods Word be brought for the further justifying of it: As,

Reason 1. First, because it is the good pleasure of God to place our *Salvation* in great contempt and enmity to mans *wisdom*: Hence is it that the Apostle saith, that he *preached Christ crucified to the Jews*
p 1 Cor. 1. 23, 24. *a p stumbling block, and to the Grecians foolishness*: For the Jews, we read, in great contempt refused him; as *Pilate* bid them behold
q John 19. 19, 21. your *q* King presently, they cry, *Away with him, away with him, crucifie him.* And so when *Pilate* had wrote on the Cross, that he was King of the Jews, they took it as a great prejudice to them, and therefore wished him to write, *That he said he was King of the Jews.*

And so as *Peter* tells them in Acts 3. *They denied him, and desired a murtherer to be given them*: And to this agreed the Gentiles,

tiles, for they had their hands alſo in his Death: And we find that when as *Paul* preached him at *Athens*, that this ſaying of the Apoſtle here is made good, both of Jews and Gentiles; and indeed they both agree to hang him, betwixt Heaven and Earth, as being in their eſteem worthy of neither, and yet even in this crucified *Jeſus*, lies contained the ſalvation of *r* all (both *Jews* and *Gentiles*) that are ſaved; and in this deſpiſed *Jeſus*, are all to rejoyce with the *s* Apoſtle to ſalvation; for in him, thus diſhonorable and unmeet in mans wiſdom, *lye hid all our heavenly t treaſures of wiſdom, righteouſneſs, ſanctification and redemption; for he is the wiſdom of* God, *and power of* God, 1 Cor. 1. 24.

Acts 17. 18, 23.
r Acts 4. 12.
s 1 Cor. 2. 2. Gal. 6. 14.
t Col. 2. 3. 1 Cor. 1. 20.

Another reaſon, why ſuch as have Gods Spirit, deſtitute of *Humane Learning*, come thus to know Gods mind, is, That (as the *u* Apoſtle declares) *no fleſh ſhould rejoyce in Gods preſence*; now this learning is but fleſhly and carnall: Now the Apoſtles advice is, though we had known *x Chriſt Jeſus* after the fleſh, yet now coming to be after God, we ſhould henceforth know him ſo no more; and here is a ſufficient reaſon, becauſe *knowledge is ſubject to puff us up*, as ſaith the *y* Apoſtle: When as love, and the learning of the Spirit, keeps us low in our own eyes, and cauſeth, as *Solomon* ſaith, *our minds to be good*, making us ſuitable to the Apoſtles exhortations, *z* ſaying, *be not high minded, but make your ſelves equal to them of lower ſort*; be not wiſe in your ſelves, but *a let every man eſteem others better than himſelf*; and *if any glory, let him* b * *glory in the Lord*. Now he that hath theſe things, as Humane Learning and Wiſdom more then another, let him weigh and conſider duly with himſelf, whether he doth not think, and conclude, that he, in regard of theſe things, is not more to be reſpected, then they that are without them? Now then *c* this rejoycing is not good, for it is a rejoycing in the fleſh, and ſuitable to *d* works, and ſo not of God; and yet ſo is it, that for our hearts we cannot but think better of our ſelves for theſe things, then of others without them; and ſo we may ſee the Apoſtle words fulfill'd, that *the wiſdom of the e fleſh*, that is, whatſoever the fleſh is excellent in, it is *enmity to* God, it is not ſubject to the Law of God, neither indeed can be.

Reaſon 2.
u 1 Cor. 1. 29.
x 2 Cor. 5. 16.
y 1 Cor. 2. 8.
z Rom. 12. 16.
a Phil. 2. 3.
b 1 Cor. 1. 31.
* *Here glorying in the Lord, is oppoſed to Vainglory, or haughtineſs.*
c 1 Cor. 5. 6.
d Rom. 4. 2.
e Rom. 8. 3.

Another

Reaſon 3. Another cauſe, why the *Spirits teaching is ſufficient without Humane Learning*, is, becauſe, as the Apoſtle ſaith, *we are compleat in him*, that is, perfect and full in him; and this he ſtrengthens yet further from this conſideration, that he is the Head of all Principalities and Powers; ſo that if there were any thing elſe to make us compleat, he being the Head of all, we ſhould have *f* 1 Cor. 12. 7. it; but he hath given nothing but his *f Spirit to profit withal*, therefore we are compleat by it alone; and therefore it is that *g* 1 Tim. 6. 20, 21. *Paul g* exhorts *Timothy* to keep that which was committed to him, which was the Faith taught by the word and Spirit, and wiſheth him to avoid and beware of Science, that is, all know- *b* Col. 2. 8. ledge natural, which is comprehended under *h Philoſophy, learned*, prophane bablings, and oppoſitions to the Faith of Chriſt; and ſo much is by the Apoſtle there declared, ſaying, *which while ſome have luſted after, they have erred from the Faith*. So that it is moſt plain and clear, that theſe things are ſo far from perfecting men, or helping of them in the knowledge of the truth, as that they hinder, and cauſe ſuch as profeſs them to erre from the Faith. Even all the ſeven Liberal Sciences, for all is but Science, and all this Science or knowledge is falſly ſaid to be of uſe in the Goſpel; prophane and vain bablings are far better names for them, and oppoſitions, according to *Pauls* teaching; and he ſaith of himſelf, *I think I have the Spirit of God*, and ſo indeed he had without doubt, and ſo our ground remains good, *that we are compleat in Chriſt Jeſus*.

Reaſon 4. Another conſideration confirming this concluſion, is from the *i* 1 Cor. 3. 18. Apoſtles *i* advice, *Let no man deceive himſelf*; and that in the true way of attaining wiſdome, he declares what it is, in theſe words, *That ſuch an one is to become a fool, that he may be wiſe*, and how is that, but by knowing that indeed there is nothing in all mans wiſdome, to be any whit helpful, but hurtful to him, in attaining and comprehending the wiſdome of God in Chriſt: Now what is more fooliſh to a man then to know that there is nothing that all the wits of man can reach unto, that can benefit him? and if nothing, then not the thing in queſtion, but that it muſt needs be, that we muſt be fools to it; and what is the true mark of a fool, but to be ignorant, and without knowledge? there-

therefore we call them fools in the world, and ſo is it here: The beſt way for a man to deceive himſelf, is to know nothing of this *Learning*, nor any other fleſhly excellency, that ſo he may learn true wiſdome; and the Apoſtle doth (methinks) ſufficiently confirm this advice of his againſt all exceptions, *The Lord knows* (ſaith he) *that the thoughts of men be vain*: Men think highly of their own conceits this way, yet if no man will take this his counſell for wiſdome in this kind, yet the *Lord* concludes the truth of it, and he knows the *thoughts* of men to be vain, that think *Humane Learning* ſome help: but let them think what they will, the *Lord* is againſt them in it, for he knows that it is ſure that they are deceived, *for his thoughts be not as mans thoughts.*

Now another cauſe that confirmes me in this Concluſion, is, *Reaſon* 5. becauſe that whereſoever the Apoſtle honours the *Spirits teaching*, and preferres it, uſually he at the ſame time caſts contempt upon this *learning*, as is to be ſeen in many places; *k Chriſt* (ſaith he) *ſent me to preach the Goſpel, not with the wiſdom of words, leſt I ſhould make the Croſs of Chriſt, or the Goſpel of Chriſt of none effect*; where we ſee, that for good reaſon he rejects the very wiſdom of words in preaching of the Goſpel, and that is, leſt if he ſhould have done otherwiſe, he ſhould make it of no effect, becauſe he was to declare the *ſincere word*, without the leaſt mingling; as if he ſhould ſay, ſuch manner of preaching is a fooliſh preaching, but it is ſo onely to *them that periſh, but to ſuch as are ſaved it is the power of God*, without what man expects: and therefore he *l* ſaith again, *he was jealous over them with a godly jealouſie*, for he had prepared them a pure *Virgin for Chriſt*: but ſaith he, *I fear that as the Serpent beguiled* Eve, but how? through his ſubtilty, *ſo your minds ſhould be corrupt*, that is putrified, and Infected from the *ſincerity* that is in *Chriſt*: This we ſee was *Pauls* feare, that while he was abſent their minds ſhould be withdrawn from the fooliſhneſs of the Goſpel, and the ſimplicity, ſincerity, and truth thereof, and this they ſhould be withdrawn from by the ſubtilty of Satan that old Serpent, in his inſtruments the falſe Teachers; this he feares, becauſe of their fleſhlineſs that was in them, which was ready to yeeld to their wiles by reaſon of their ſubtilty that way, for by fair words and flatteries they deceived

k 1 Cor. 1. 17, 18.

l 2 Cor. 11. 2, 3.

the

the *m hearts* of the ſimple, and with this their craftineſs they lie in wait to *n* deceive; thus contemptuouſly doth *Paul* ſpeak of thoſe things, in oppoſition to the true *learning*, as is further to be ſeen in many places, of which I will name one more, and that from the Apoſtle *Peter* in his ſecond Epiſtle, Chap. 1. Verſe 16. *For we, ſaith he, followed not deceivable Fables, when we opened unto you the power and coming of our Lord Jeſus.* Now ſuch names as theſe are doth the Apoſtle chuſe to caſt on mans excellencies, as in divers other *o* places, which declare what contempt is caſt on ſuch learning in oppoſition to the Spirit of God.

m Rom. 16.18.
n Epheſ. 4. 14.
o 1 Tim. 1. 4. & 4. 7. Tit. 3. 9.

Reaſon 6. Now one thing more, which I conceive obſerveable for the proof of this point in hand, is drawn from the 2 *Cor.* 2. 10. *The Spirit ſearches the deep things of God*, and verſe 14. *The ſpiritual man diſcerns all things*; if then the ſpirit ſearcheth the deep things of God, and that diſcerns all things, what need we more? And with this agrees the Apoſtle *John*, ſaying, *And ye need not that any man teach you, ſave as that Anointing teacheth you* p. Then I conclude, *That we need not that any man teach us, not the Maſter, nor any of his followers, for the Diſciples of* Jeſus Chriſt *do learn (as the truth is) in him, and of him, and they have received the Spirit of God, that they might know the things of God*; therefore we may well be without any mans learning, and have no need of it. And ſo the point is clear and plain, *That ſuch as are taught by Gods Spirit without that learning, do truly underſtand the Word.*

p 1 Joh. 2. 27.

I judge it neceſſary alſo to be underſtood of the Reader, what I do underſtand by *Humane Learning*: by *Humane Wiſdom*, I do underſtand whatſoever appears excellent in mans underſtanding, as he is left without Gods Spirits teaching, this the more excellent it is to him that is carnal, ſo much the worſe it is; therefore it is ſaid of ſuch by the Apoſtle, *That when as they profeſſed themſelves to be wiſe, then they became fools.* And ſaith our Saviour, *If the light which is in thee* (which I mind to be meant of mens underſtanding and wiſdom) *be darkneſs, how great is that darkneſs?* So that by mans wiſdom, I underſtand, *whatſoever ſeems excellent to him with which he would honour God withal, that he is not the Author of, as Eloquence, and fair Speeches*, and any thing in that

Rom. 1. 21 Mat. 6. 23.

that way, such as the *Greeks* sought after, as men do now adays; this I do the rather differ from *Humane Learning*, because it seems to me that the Scripture differenceth them, *Acts* 22. and the difference rightly understood, may prevent just exception, and give light to the right understanding of the whole matter; for this wisdom is made by the Apostle, and that rightly, to *be enmity to the Spirit of God*, and impossible to submit to it, it is so contrary. 1 Cor. 1. 22. Rom. 8. 7.

Now follows to be answered such Objections as are made against it: As first, that of *Paul*, in 1 Tim. 3. 6. *That a Bishop must be no young Scholar, lest he being puffed up, fall into the condemnation of the Devil.* 1 Object.

The Scholarship *Paul* means here, *is the teaching of the Spirit, whereby the man is made sound in the Faith*; for that learning onely will make men low in their own eyes, as is before declared, and he that is unsound in the faith, will ever be found the most lofty, and puffed up in his own conceit, and so be rejected of God, as the Devil was, though he was in heaven with God, yet being puffed up, he was rejected of God, and so *q cast down to Hell*; to which example *Paul* here alludes, as *I* conceive, and that rightly, for a Bishop in the Church, is in respect of his spiritual state and place, in favour and *fellowship with God, and that in Heaven*, as the whole Book of the *Revelation* describes the Church to be. Now such as by the Church should be chosen to that state, being young Scholars, that is *not soundly taught in the truth by the Spirit*, he is in great danger; the more other learning that he hath, so much the more to be puffed up. This *I* believe was the cause of *Diotrephes r pride*, he wanted this Scholarship and that caused him to seek the preheminence; and this, whatsoever our great Scholars think of themselves, is the cause of the high conceits that they have of themselves, and their knowledge and understanding above others that want their learning, even this, because they be but young Scholars (if that) in the School of Christ; and thence is it they are so puft up with the vain glory of their fleshly learning, that they think that none that are not as themselves are, fit to be their fellows, and so know not how *that they be wretched, poor, miserable, blind, and naked*; though they conceive themselves *to be rich, and have need of nothing*, as did Answ. q 2 Pet. 2. 4. r Joh. 3. 9. 10.

the *s Laodiceans*, and ſo indeed are *fallen into the condemnation*
s Rev. 3.17 *of the Devil*, as being rejected of God, *for he reſiſts the proud*, and
t 1 Pet. 5.5 ſuch as are puft up, *and gives grace to the* t *humble, and to ſuch as are low in their own eyes.* Now whether theſe men *humanely learned*, be they *that are puft up*, or *low in their own eyes*, as *mean as he that is unlearned*, I leave to all that have eyes to ſee and look into it, and ſo to judge whether they are not yet to learn *Pauls* Scholarſhip.

Further, I ſay, it is here to be minded, that if it ſhould be *Humane Learning* that is here meant, then *Paul* ſhould teach *Timothy* for to teach the Church to chuſe ſuch Scholars, as had more learning than had their Maſter *Chriſt Jeſus:* Now this, ſome ſay, is blaſphemy, and threaten me ſorely for it.

Anſw. I anſwer them, that conſidering *Chriſt Jeſus* as *God*, according to the *Divine Nature, ſo is God over all, and ſo gives all things,*
u Jam. 1.17 *Acts* 17.25. *and ſo he is the* u *giver of every good gift*, and ſo *Hu-*
x Rom. 11.37. *mane Learning* and *wiſdom are* x *of him*; and ſo much (but that men are malicioufly bent) they might diſcern, that I in this Argument had not to deal with him, as *God*, but as the *Miniſter of God, adminiſtring for the good of his body*, according to that, *Luke*
* *What learning Chriſt had.* 24. 18. * where he ſaith, *The Spirit of the Lord hath Anointed me that I ſhould miniſter, &c.* and ſo in this argument he is by
y Acts 2. 22. the Apoſtle ſet forth as a man, *y Jeſus of Nazareth, a man approved of God*; and ſuch a man ſo adminiſtring, I do ſtill affirm, and that with great confidence, that he was unlearned in this conſideration, and without the learning that we ſpeak of; and ſo
z Iſa. 5.1. the Tongue of the *z* learned that was ſaid to be given him, is
a Iſa. 61.1. *a* interpreted by the ſame prophet, to be the *Spirit of God*; *For*, ſaith he, *The Spirit of the Lord hath Anointed me that I ſhould*
See further of this in the Epiſtle noted with ( ) *preach*; from whence is plain, *That Chriſt Jeſus was learned of the Father to preach by the Spirit, without Humane Learning*, and ſo much is plain to them that can believe the Scriptures, from *John* 7. 15. where the *Jews* admire, ſaying, *How comes this man to know the Scriptures, ſeeing that he was never learned?* From whence it is plain, that as he was a man, he was unlearned in the letters of the Scriptures, though as God he knew all things, and by a *Divine power*, not *Humane Learning*, ſo much as his own

own natural Tongue by letter, as in the Synagogue he could take the Book and read; and this doubtless was one cause why the *Jews* are said to be astonished at the hearing and seeing of him, as appears, *Matth.* 13. 54, &c. *Luke* 4. 22. so that from all this, my affirmation remains true, and good, *that if Humane Learning should be it that is there meant by the Apostle, then he was to teach the Servant to be above his Master*, when as *Christ Jesus* himself *b* saith, *It is enough for the Disciple to be as his Lord*; and he being destitute of Humane Learning, his Disciples may well be without it also, without any offence, and yet preach the Gospel too. Now, if notwithstanding all this, there be them that will take c *Stephens* accusers place, and still accuse me of blasphemy, as they did him, *&c.* though it may be they may say true words, as that I said that *Jesus Christ was without Humane Learning*, and so apply it to him as God, when as I spake of him as man, they may there see themselves ranked among the number of them that are called by the Spirit of God, *False Witnesses*, as walking in the steps of those envious persons, * even such as were always the Murtherers and betrayers of *Christ Jesus* and his *Servants*; and they that are such, may be likened to them that being full of envy, d *spake against those things that were spoken of Paul, contrarying them, and railing on them*: Mark it, they denied what he taught, but disproved it not, but spake against it, and railed on the person, and so left not, till they had been a means to expel them out of their Coasts; so was he, and such like measure is still to be expected to befal such as tread in his steps; but it is to be minded, that envious ones are the movers of it; and so leaving of it, I come to another exception, which is,

Luk. 4. 17.

b Mat. 10. 25

c Acts 6. 11.

* *Chief Priest, chief in spilling innocent blood.*

d Acts 13. 45.

How such as are unlearned, will be able to stop *the mouths of Gain-sayers*, seeing the Apostle requires of a e *Bishop*, that he should be able so to do?

2 *Object.*

e Tit. 1. 11.

I answer, that it is not the Apostles intent that the *mouths of Gain-sayers* should be stopped by the knowledge of Tongues and Arts, but that way that himself directs, * *Titus* 1. 9. which is by *sound Doctrine*, or by *wholesome Doctrine*; so then to go to any other way thus to stop their mouths, is both unsound, and an

Answ.

* *The way to stop Gain-sayers mouths*

unwholeſome courſe; and it were far better in my judgment, and that according to *Paul, and that their mouths ſhould e bleſt open*, then that they ſhould be ſtopt after that manner, and that it hath not profited them in the ſpiritual meaning of the word that have been exerciſed therein: So now it is high time, that we honouring the teaching of the Spirit, ſhould refuſe to meddle with ſuch as go another way to work, then by it, to declare Gods mind to us, becauſe it alone is ſufficient to *ſtop the mouths* f Act. 6. 10 *of all Gain-ſayers.* f *They were not able to reſiſt the Spirit* (not the Tongues and Arts) by which he ſpake, for he uſed none of them, *for the weapons of our warfare are not carnal*, ſo are Tongues and Arts, and ſuch like, *but yet mighty*, not by man, but through God, to g *caſt down holds*; therefore this *weapon* only is ſufficient g 2 Cor. 10. 4 to ſtop the mouth of all Gain-ſayers, and for ſuch as think it not ſufficient, much good let their *Humane Learning* do them, and the *good Lord give me of his holy Spirit only to do this work.* And ſo I come to the next exception, which is,

3 *Obj.* That there was the uſe of *Tongues* in the Apoſtles times in the Churches, *Acts* 2. 8, 10, 19. 1 *Cor.* 12, 14.

Anſw. This I grant was true; but there we find that they were the immediate gifts of God, freely given and beſtowed on them, as other ſpiritual gifts were, without their induſtry or pains, as h Acts 2. 2. 8. 27. 10. 44. 19. 6. appears in divers h Scriptures; Now whereſoever ſuch gifts are to be found, them will I freely acknowledg, as being indeed ſuitable to the Goſpel, which brings to us freely all good gifts, without any labour or pains of ours, and therefore all is ſaid *to be of gift, leſt any man ſhould boaſt:* But if the *Tongues* that are pleaded for, are ſuch as are attained to by induſtry and pains taking of our own, then they better ſuit with *works than grace*, and ſo are more meet for * *Ægypt* and *Babylon*, then for the Church of Jeſus Chriſt, † which comes by all her precious gifts, ‡ *gratis*, and therefore ſuch as plead for theſe things, as ſuitable to the Miniſters, become in effect ſuitable with i *Simon Magus*, who would have obtained the *gift of the Spirit by mony*, which there was the gift of *Tongues*, and if theſe *Tongues* pleaded for, be the ſame, they are all attained by mony; and if this be ſo good a way now, why doth *Peter* ſo evilly intreat him, for deſiring that for money,

* *Arts for Egypt and Babylon.*

‡ *Gracious gifts for the Church*

i Act. 8. 18

money, which all afterwards by these pleas were thereby to obatin? But *Peter*, we see, perceives him to be *in the gall of bitterness, and the bond of iniquity*, that should offer to seek to obtain the *gift of Gods Spirit* that way; and if they be *Humane Excellencies*, then of necessity the course is to be repented of also, that any should offer to bring any humane thing to Gods word, when as it is so expresly forbidden us, *That we put nothing thereto, nor take any thing therefrom. Put nothing to his word, lest he reprove thee, and thou be found a lyar.* Now there is nothing but the *Word* and *Spirit* go together, therefore they are lyable to *Gods reproof*, which is *k tearing in pieces*: Therefore let all such as stand for such learning to bring men to the knowledge of Gods Word, mind whether *Peters* exhortation to *Simon Magus*, ought not to take place with them, namely to *l repent of this their wickedness, &c.* and acknowledge the *Spirit of God freely bestowed, to be the alone furnisher of us to that which is right in his sight*, without which none have part of fellowship of this business, in understanding and unfolding of the things of God; and so I come to another exception.

Deut. 12. 32. Prov. 30. 6.

k Psal. 50. 21, 22.

l Act. 8 22.

Suppose two men, both alike indued with grace from God, and alike gifted by his Spirit, the one a learned man, and the other an unlearned man, which of these two should be chosen into the Ministry of Christ in his Church?

4 *Object.*

The unlearned man: for these reasons.

First, Because *m* * *God respects no mans person*: Now if God should take the learned man, then he must be respected above the other for it, if he be of right and due to be preferred, which is wickedness once to think of him, for all are alike in that respect: But the Scripture tells us, and that for good reason, *That without any respect at all, he of his good pleasure, and that no flesh should glory, hath chosen the foolish things, and vile things in mans account, he hath chosen* n *the foolish things of this world to confound the wise*: Then if God have so *chosen*, let him have his own *choice*, it is meet he should, for his choice is the best; and the end why he hath so *chosen*, is, *that he might confound the wise*, and so *o fulfill his Word*, as *Paul p* expresseth; and thus he chuseth, not only for Salvation, but for Ministration, the *q foolish* in mans account:

Answ.

m Gal. 2. 6. * *Gal no respecter of persons, when he chused the unlearned for Ministers.*

n 1 Cor. 1. 27.

o Isa. 29. 13.

p 1 Cor. 1. 19.

q 1 Cor. 4. 10.

2 Cor. 11. 11

account; *Paul* it ſeems was ſo fooliſh in theirs and others account in his adminiſtration of the Word, as that they could ſcarce ſuffer it, and this ſenſe muſt needs be good, though the place be underſtood of *Gods voice to ſalvation only*, which cannot be the meaning, becauſe, as we may ſee *Pauls* argument about *r* preaching the *Goſpel*, going onwards in oppoſing the Scribe and Diſputer of this World, to them that were not ſuch, and ſo comes to declare among whom it was that the Lord made his choice, and that was among the fooliſh in the worlds eyes: But as I ſaid before, take the other for the ſenſe, and the point remains true, becauſe, *that of ſuch as God chuſeth to ſalvation of them, he chuſeth Miniſters, and for ſalvation, it is granted, he chuſeth the fooliſh*; then it muſt needs follow, *that out of the fooliſh alſo he chuſeth Miniſters.*

r 2 Cor. 11. 17.

Secondly, And this indeed is moſt ſuitable to the Goſpel, which *s* is it ſelf ſimplicity, and appears to the wiſdom of man ſo to be, and it is not meet, our Saviour ſaith, to put *contraries* together, *as a new piece into an old garment, nor new wine into old veſſels,* but to have all things ſuitable: Therefore ſeeing the Goſpel is *t* *fooliſhneſs*, therefore it is meet he ſhould have * *fooliſh Miniſters* in the *wiſe worlds account*, yea, and in his ſervants too, when as *they ſee as man ſees, and not as doth the Lord.* For thus was it, of old, ſubject to *Samuel*, the Lords Prophet, when as the Lord ſent him to the houſe of *Jeſſe, to anoint him as a King, he ſeeing as a man doth*, he ſaid, u *Surely the Lords Anointed is before me*; but we find that the Lord corrects that, and tells him, *It was not ſo, the more unlikely man, and the unthought of one, was he that God had choſen to himſelf*, and ſo is here, *we are not to ſee as man ſees*, but *as the Lord directs us.*

s 1 Cor. 11. 3.

t 1 Cor. 1. 25.

* *Fooliſh in the worlds account was the Lords choice.*

u 1 Sam. 16.6,7.

Thirdly, *God chuſeth theſe things in oppoſition to others, to aſtoniſh the wiſdom of man:* when that x *Councel* perceived *Peter* and *John* were *unlearned men*, and *without knowledge, they marvelled,* and were *amazed:* And ſo ſaith the Apoſtle, *He* y *catcheth the wiſe in their own craft:* they think that all knowledge lies in their Breaſts; now the Lord he comes and makes fools wiſe, and ſo catcheth them, manifeſting, *that their thoughts be but vain, in thinking that the wiſe are them that God hath choſen*, for it is not ſo,

x Acts 4. 13.

y 1 Cor. 3. 19.

for

for he hath choſen the fooliſh to confound the wiſe, and therefore ſuch as are godly wiſe, ſhould chuſe Gods wiſe, but the worlds fooliſh things for his ſerve, before the wiſe worlds ones; and ſo I come to another exception, which is,

If it be *ſanctified*, it muſt needs be a good *help to the right unſtanding of the truth*. 5 *Object.*

It is true, if it be *ſanctified*, ſo it is; But how, or where doth that appear, that ever it was *ſanctified?* Hath not the Lord long agone told us by his z Prophet, and wiſhed his to behold it, *That he would do a marvellous work*; and then he doubles it again, *even a marvellous work and a wonder*, and then all comes to this, *that he would chuſe to periſh, and deſtroy the wiſdom of the wiſe, and caſt away the underſtanding of the prudent*; * and here, if we could ſee, we might all of us ſtay our wondering at this ſtrange thing, and conſider, the Lord tells us, *it is a marvellous work and a wonder*, and ſo our wondering and marvelling how theſe things come ſo to be, is but a fulfilling of *Gods word*; and men might reſt in it, and ſee in the next words, *that it is a woe to them for the former abuſe of the ſame: and ſo now as* a *Malachy* ſaith, *that he would curſe their bleſſings, and that he had done it already*: to both which agrees the Apoſtle from *Iſaiah*, and concludes alſo, *that God hath deſtroyed it*: and in another place tells us, *that it is enmity with God*. How ſhall any dare ſay then,* *It is ſanctified*, when as ſo plain a *curſe* is on it, as that we are wiſhed to beware of being c ſpoiled *by it*: Now are we wiſhed any where to beware of being ſpoiled by that which is *ſanctified to us*, in a *ſpiritual way?* Now theſe things can be *ſanctified* no further then they are of uſe, and that is but in a worldly way: for a *ſpiritual uſe*, they be accurſed from it.

Anſw.

z Iſa. 29. 14.

* *A Curſe threatned, becauſe the people were led by the precepts of men*, ver. 3.

a Mal. 2. 2.

b 1 Cor. 1. 19. Rom. 8. 7.

* *The worlds learning not ſanctified in a ſpiritual way.*

c Col. 2. 8.

Now another exception from theſe things thus minded is, That by this all Humane Learning ſeems utterly to be condemned. 6 *Object.*

Anſw.

I Anſwer, that it follows not becauſe it is not to be allowed in this way, that therefore it is not of any uſe; for I do acknowledge it in it ſelf to be a good thing, * and good in its proper place, which is for the repairing of that d *decay which came upon man for ſin*: ſo, I ſay, it is of good uſe, for the repairing of that loſs,

* *Humane learning is good in its proper place.*

d Gen. 1. 1. from 6. to 10.

and

and ſo fit for Stateſmen, Phyſitians, Lawyers, and Gentlemen, yea, all men ſo far as they can attain to it, are as men beyond and above others that are without it, yea, and beyond all other excellencies that this world can afford, but bring it once to be an *help to underſtand the mind of God in the holy Scriptures*, and there it is *deteſtable filth*, *droſs* and *dung* in that reſpect, and ſo good for nothing, but e deſtroy, and cauſe men to err, as we have ſeen before. It fares with it, as I perceive * it doth with fire, keep it in the chimney, and it ſerves as a good bleſſing of God, for good and neceſſary uſes, but let it once come into the roof of the houſe, and it deſtroys all, becauſe it is not in its proper place: ſo it is here, for this thing among men, for Humane and worldly imployments it is good; but bring it once to the perfecting of the Goſpel, and it will be found to be the ſpoiling of the right underſtanding thereof.

e 1 Tim. 6. 21.

* *But out of its place, is like fire out of the Chimney, and in the roof of the houſe.*

And yet further, ſo far do I acknowledg † Tongues to be of uſe, as to yield us the tranſlation of the Scriptures, out of one Language into another, without which, that we are unlearned, could not come to have the letter of the word, and ſo far there is a neceſſity of it for that uſe; but that man which can ſo do, is ever the more able to underſtand the ſpiritual meaning of the word thereby, that I deny, and withal do affirm, that an underſtanding man, may through the teaching of the Spirit, know the mind of God, which the other may never reach unto, according to that *f* ſaying of our Saviour, *To you it is given to know the myſteries, the ſecrets of the Kingdom of Heaven*, to you his *ſimple Diſciples* it is given, but to others, the learned *Scribes* and *Phariſees*, it was not given: But in this caſe it may fare, as it did with thoſe that built *Noah*'s Ark, they made a place of ſafeguard for others, but were drowned themſelves: So theſe men may prepare a good help for others, but themſelves be altogether without the benefit of it; a Lanthorn, you know, is of good uſe to contain the candle, but let one carry it in a dark night, and it will do him no pleaſure without a candle lighted in it; of the ſame uſe is the Letter of the Word, it is but as a Lanthorn or candle without light. * Now the Spirit is the light of the Letter, and ſo is the Apoſtles *g* oppoſition; ſuch men then in that reſpect

† *Tongues a help in Tranſlation.*

f Matt. 13. 11.

* *Learning without the Spirit, is like a candle without light, or a lanthorn without a candle.*

g 2 Cor. 3.

ſpect may be an help to others, and yet when all is done, be but caſtaways themſelves, ſeeing as we have before ſeen, the *Ægyptians* and *Babylonians* in this kind of learning to excel; and it is none other bleſſing then what the *Pope*, *Cardinals*, and other profeſſed enemies of the truth (as all for the general confeſs them to be) have in as great a meaſure, and beyond many others that profeſs to know the truth, and ſtand ſtifly for this, as a ſpecial help to underſtand the true meaning of the Lord in the Word, which if it be ſo, then by their own grants they have the advantage of them, and ſo are to be reverenced of themſelves to have more knowledge in it then they; ſo then they are to acknowledge their errour, in counting themſelves wiſe above what is meet, or elſe muſt be forced to confeſs, that that learning is unavailable for finding out of the mind of God. Neither for all this, would I have any to conclude of me, as ſome affirm, that I hold all learned men to be excluded from the ſpiritual meaning of the Word, God forbid: for,

Though the Apoſtle *h* ſay, *not many of ſeveral ranks, yet* he ſaith not, *there is none*, but yet *not many*: There was one *Joſeph* of *i Arimathea*, one *k Nicodemus*, one *Deputy l Sergius Paulus a prudent man*; and divers of *m the Prieſts*. But this was not uſual, for it is hard for ſuch men to entertain the truth: Gods ordinary way is among the fooliſh, *n* weak and vile, ſo that when as the wiſe, rich, noble and learned, come to receive the Goſpel, they then come to make themſelves equal with them of the *o* lower ſort, the *fooliſh, vile and unlearned*, for thoſe be the true *p* heirs of it, and therefore it was not in vain that *James* ſaid, *q Hearken my beloved brethren, hath not God choſen the poor?* he well ſaw that the rich and carnal were dull of hearing of this matter, but yet he tells them, *God hath choſen the poor of this world to be rich in faith*, and upon this conſideration it is that he wiſheth the *r Brother of high degree to rejoyce in that he was made low*, that is, *brought in his minde, and account equal with the poor, accounting himſelf never the higher for any ſuch excellencies; and ſo the Brother of low degree, to rejoyce in that he is exalted*, that is, *that he was made a ſ King and Prieſt unto God, and was ſet in Heavenly Places with Jeſus Chriſt*,

h 1 Cor. 1. 26.
i Mar. 15. 34.
k Joh. 3. 1.
Acts 13. 7.
l Acts 6. 7.
m 1 Cor. 1. 27, 28.
n Jam. 2. 5. with Mat. 11. 5.
o Rom. 12. 26.
p Iſa. 61. 1.
q Jam. 2. 5.
r Jam. 1. 9, 10.
s Rev. 1. 6.

ſo as the one is made low in reſpect of any fleſhly confidence he hath in ſuch things, the other is exalted, being outwardly poor by being in *Chriſt Jeſus*; and ſo they both meet in one by reaſon *of the ſmoak that is riſen out of the bottomleſs pit, and that the Devil is* t *caſt out of Heaven, and all his Angels with him to the earth,* which Angels were *the ſaln* u *Stars that he drew after his tail,* that now he hath of them * hatched ſince a Religion in the world, as that he would have the *wiſe,* the *rich,* the *noble,* the *learned,* the onely ones, and the *poor* muſt be beholden to them, when as this is like himſelf, directly to oppoſe *Jeſus Chriſt,* ſo as that we may truly ſay with the Prophet, *Lord, who hath believed our report? or to whom is the arm of the Lord revealed?*

t Eph. 2. 6.
u Rev. 2.

* *Pride and haughtineſs is a Religion of the Devils hatching.*

7 *Object.* But it is yet further objected, to be the manner of ſuch as cannot themſelves attain to that *excellency* that is in another, to diſparage that in them, that ſo they might advance themſelves.

Anſw. This I confeſs is a *carnal courſe,* that ſuch as are themſelves fleſhly are ſubject to take, and it may as well be my fault as anothers; but yet I profeſs in the preſence of the Lord, that I do not allow my ſelf in any ſuch courſe, neither doth ſuch an exception as this beſeem a man *that is led by the Spirit of Truth* for to make againſt any *ſervant of God,* that profeſſeth oppoſition to ſuch things, as profeſſing to be led thereto by the *Word* and *Spirit of Truth,* * for it ſavours ſtrongly of the *fleſh,* and is too ſuitable to the *practice of reprobates,* whoſe *practice* is to take *things in the evil part,* whereas *love,* by which *all the Saints ſhould judge, judges the beſt of things,* till ſuch time it can eſpy any cauſe ſo to do. And for the *lifting up of my ſelf,* to be ſure if I ſo do, Gods word it is, *that he will pluck the mighty from his ſeat,* and then you may be ſure, that according to his *Word* my *fall will be far greater than my exaltation can poſſibly be,* and therefore it were beſt for all ſuch as ſo conceive, *to commit the judgment to the Lord,* and themſelves *judge nothing before the time, nor ſpeak no more preſumptuouſly; let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him enterpriſes are eſtabliſhed.* But yet after this manner of reaſoning, *carnal men* may overthrow the whole Goſpel: For whereas the Scripture ſhews, *that Jeſus Chriſt was without form, or beauty, or any ſuch thing, wherefore he ſhould be deſired,*

* *Carnal advancements get by diſparaging others*

the

the *carnal man* will ſoon ſay, no other but ſuch an one would be ſo fooliſh, as to part from *honors*, *riches*, *credit*, and ſuch like, to endure ſo much ſorrow, and need not: and whereas the Apoſtle x ſaith, *That he took on him the form of a Servant*, they would ſoon anſwer, and good reaſon why, becauſe he could not be a Maſter: and whereas it is ſaid, *He choſe the poor*, that will they ſay, he muſt needs do, and the *fooliſh*, for none of the rich and *wiſe* would be ſo ſimple as to follow him: and whereas he ſaith, *Love not the world, nor the things in it*, good cauſe why, will they ſay, for ſuch Fools as you know not how to get it, or elſe, to be ſure, you would love it as well as others. And thus have I given you a glimpſe, how that by this manner of carnal arguing, we might overthrow our own *Salvation, and ſit down in the very vail and ſhadow of Death, as full of darkneſs, as this argument is deſtitute of truth.*

x Phil. 2.

And thus having anſwered to ſuch exceptions as I know of, made againſt this truth, I come now to ſuch Uſes as it ſhall afford us. The firſt is,

1 *Uſe.*

To diſcover to us the *depth of the great Woe that the world lies under*, ſet forth and y *revealed to us*, in which the *Word of the Lord is fulfilled*, and men ſee it not; and this you know the Scripture in ſundry places makes the *depth of a judgment*, as in *Hoſea, Ephraim is ſaid to have here and there gray hairs, and yet he ſaw them not*; and in this we know was the ſtrength of that z *great judgment, that men ſhould confidently take lies for truth*, this is there made the *depth of their woe.* And the like is manifeſted * elſewhere by the ſame Apoſtle, declaring, *That though they ſpeak lies, yet they were ſo ſcared in their conſciences, as that they felt, nor feared no danger that they were in*, no more *than the man lying drunk did, though he lay ſleeping on the top of the Maſt, and ſo ready to be drowned, yet he feared it not*; and yet ſuch is the caſe, the Sun and the Air being darkened, their condition muſt needs be woful; and yet this is the caſe of the Inhabitants of the earth, that they cannot be brought to believe, but that they are in a very good caſe, though *that the light of the glorious Goſpel which is the Image of God, do not ſhine unto them*, as a ſaith the Apoſtle. Now that by which this Sun is ſaid to be darkened, *is*

y Rev. 9. *from* 1. *to* 11.

z 2 Theſ. 2. 11.

* 1 Tim. 4. 2. Prov. 23. 34. 35. *Woe to thoſe men that take darkneſs for light, and live in the ſmoke of the worldly Temples.* a 2 Cor. 4. 4, 6.

the ſmoke of the bottomleſs pit, and that we ſhall find to be the *glory and power of the falſe Church*, called by the name of the *Bottomleſs Pit*. And that this may the better appear, we find many *b* places in the Scriptures, *manifeſting the glory of God, and his power to be his ſmoak*. Now becauſe God hath *ſmoak* in his Temple, ſo hath *Gods Adverſary* in his Temple alſo, or rather, his *bottomleſs Pit*: After his *ſmoake*, in *Rev* 9. 2, 3. *there follows power*; and if you look in the 7,8, and 9th verſes, there is their glory; and it doth further appear by the thirteenth Chapter, and the 3d verſe, *that it was ſo great* power *and* glory, as *that all the world wondered, and admired it*; and yet this *Jeſus Chriſt accounts a great woe and plague to them*; now part of this *woe*, I believe is this learning which we have here in queſtion, for as we have before manifeſted, *the Sun light of the Goſpel of* Jeſus Chriſt *allows not*, for the *glory of Chriſts Doctrine is, that it is of the Spirits teaching*; for when we behold the glory of the Lord in the moſt perfect meaſure, ſo as *we are changed thereinto from* glory *to* glory; yet all is from the Spirit of the Lord, ſeeing that he is the promiſed comforter, that is to teach us all good things belonging to our perfection.

b Iſa. 6. 4. 2 Kings 8. 11, 12. with 15. Rev. 8.

Rev. 16. 10, 11.

2 Cor. 3. 12.

Then it muſt needs follow, that is a ſmoaky power and glory, flowing *from the Kingdom of Satan, and ſo a part of the Tail* c *that* c *the* Dragon *drew the* Stars *withal after him*: And hence comes it to paſs, that now inſtead of the Spirits teaching, according to *Peters* Propheſie, here are a generation that do ariſe, *which privily bring in damnable errors, and ſo for that end, forſaking the Spirit of Truth, they ſpeak lies through hypocriſie*: As *Paul* alſo witneſſeth they ſhould do, pretending now, that the true and right way for underſtanding the Scriptures and mind of God was, that men for that end muſt learn a part from others, onely for that work, and ſo to be taught in Tongues, and divers Languages, and have their wits exerciſed in Arts and Sciences Humane, and ſo ſuch a flouriſh bears this in mans conceit, as that it ſeems the onely way that can be for a man to be made fit for this work, ſo that before, while the Angels kept their ſtation in *Heaven*, the Spirits ſimple teaching was judged ſufficient, without theſe things, for this work they

c Rev. 12. 4.

2 Pet. 2. 1. 1 Tim. 4. 2.

they now being fallen from thence to the *earth, and having the key of the bottomleſs Pit*, thence it being opened, now ariſeth up *d Plato* and *Ariſtotle*, and a multitude more of *Heathen* Philoſophers. * Theſe are the *four Angels that ſtand on the four corners of the earth, holding the four Winds that they ſhould not blow on the earth, neither on the Sea, neither on any tree*, as being thoſe that have the whole power of preaching in their hand, not ſuffering any to blow, but who they pleaſe, and ſo *do withhold the truth in unrighteouſneſs, declaring thereby they be under the wrath of God*; and they ſeem to yield theſe ſtarry Principles very fitting in their own underſtanding, better to furniſh them with *fitneſs to open the mind of God*, then his *Spirit* can do; whereas before, when as the perfect teachings of the holy Spirit was in force, theſe men, of all others, were by reaſon of their Learning and wiſdom, the moſt unutterableſt men that were in the world for the receiving of the truth, as appears by the teſtimony of *Luke*, and is not yet, for all the great Sun light of the glorious Goſpel of *Chriſt*, which theſe men profeſs, they have theſe black ſmoky principles ſtill ſo ſtifly ſtood for, as that there is no removing of men from the high conceit that they have of them: And doth not this ſufficiently declare, as the Apoſtle ſaith, That God hath blinded the minds of men, ſo as they cannot ſee, but are ſo much the blinder, becauſe they ſay they ſee? And hence came it to paſs that I for mentioning *Plato* and *Ariſtotle*, and ſuch like, was demanded how I came by the knowledge of that, if not by *Humane Learning?* with contempt caſt upon it, as if that which I had from them, being human learned men, was of it ſelf ſufficient to overthrow the matter which I had there delivered.

Rev. 9. 4.

d See John Bale on Rev. 9. 1.

* Philoſophers are the Angels that hinder the Spirits 4 winds to blow on the 4 corners of the earth. Rev. 7. 1.

Rom. 1. 13

Acts 1. 18.

2 Cor. 4. 4. Joh. 9. 41.

Object.

I anſwered then, as I do ſtill, it was none other but as *Paul* mentioned to the *Athenians, their own Poets*, and yet for all that he was as great an enemy to *Humane Learning* as I, and greater too. And it is to be minded, as I have before declared, that I do not oppoſe the knowledge of Humane things, nor yet deny, but that we be acquainted with their ſayings, as the Apoſtle himſelf, and our Saviour was, yea, and that ſometimes we make uſe of them too, as occaſion requires, as I have done

Anſw.

Acts 17.

done here, though sparingly, and but seldom, and when it is, that it be of great use, as it was at those three times that *Paul* did use them, and no more, that I remember in all the Scripture. Now this you see the Spirit teacheth, and therefore it cannot properly be called *Humane Learning*, especially in my sense that I have to do withal, which is to oppose that which is maintained to make men fitting to open the mind of God in his Word, which is by the learning of Tongues and Arts, as of necessity, whereas this is used but by the by, and not to find out the Truth with, but it being sufficiently before proved by themselves also. It is the Spirits order to gain acknowledgement of it, and this is no other Learning, but what every man without any Scholarship (as ye call it) may attain unto, whereas that that is so much gloried in is, that a man is able aptly to speak according to art and knowledge in the Sciences, and this is it by which men yet still are hatched and bred up, and this I believe was the means of bringing in all those abominable errors that the earth hath drunk in, both in Doctrines and Practice, and so have occasioned those noysom lusts that drown men in perdition, that the man of God is to fly, as best beseeming the tail of the Dragon, and suiting with this great woe which is further manifested by comparing the Ministers of *Jesus Christ*, and those together.

Act. 17. 28
1 Cor. 15. 22.
Tit. 1. 12.
Rev. 12. 16
1 Tim. 6. to 12.
Rev. 12. 4.

Now what marks they be known by, you may read in 2 *Cor.* 6. from the third to the 11. Verse, where as in a Looking-Glass, you may behold the true Picture, both of the one, and of the other; by them we approve our selves as the Ministers of Christ, and give none occasion why our Ministery should be reproved saith *Paul*, *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults, in labour, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the Armor of Righteousness on the right hand, and on the left, by honour and dishonour, by evil report, and good report, as deceivers, and yet true, as unknown, and yet known, as dying, and yet behold we live, as chastened, and not killed, as sorrowful, and yet alway rejoicing, as poor, and yet making many rich, as having nothing, and yet possessing all things.*

* These

*These ye see are the marks by which *Paul* approves himself with his fellow labourers, to be the Ministers of Christ; now the quite contrary may be read in those that profess themselves so to be; they disprove themselves to be the Ministers of Christ in all these things; *Where is their patient bearing with the contrary minded*, as *Paul* saith, *the* †*servants of God should do?* And where are their afflictions which they suffer, with their necessities and distresses? Are they not for the most part full of all outward necessaries? What are they in distress for? How many stripes do they suffer, or shall have need so to do, be they but observant of their Canonical obedience? How many, nay, where are any imprisonments that they suffer, or at least need to do, if they live according to their own Laws? And for tumults, they are so far from abiding any, that they be far more ready to make them against others, then to indure them themselves and for their labours, which what he means you may perceive by 1 *Cor.* 4. 12. and that to be sure they are guiltless of; and so for their watchings, and fastings, and all the rest being duly considered of, we may read the quite contrary fulfilled in them, so that of necessity there will appear as void a difference, as is betwixt light and darkness, and those persons more fitly suiting that description belonging to the *g* Locusts, then with this description here of the *h* Apostle; so far are they from what they pretend themselves to be, as that the words of the Prophet came truly to be fulfilled in them, *That their* i *wisdom and their knowledge perverts them, or causes them to err, and is the wickedness they trust unto*; and this is it that lifts them up in their own conceits, so far, as that they think in their hearts, and stick not to say with their tongues, that they are for the ministration of the Word, and none else; and the Lord saith, *That their wisdom and knowledge is the cause of this their error*, and they say, it is the means of right understanding: now whether is to be believed God or they, let all judge, especially when as we see, that the Lord himself is against them for it, in denying others, he denies them, saying, *therefore shall evil come upon thee, and thou shalt not know where it ariseth*, &c. all which declares the depth of the woe they lie under, for is not this a woful thing, that of that which God hath made a curse, men;

* *Distinguishing marks of the true Ministers.*

† 2 Tim. 2. 24, 25.

g Rev. 9. from 7. to 11.

h 2 Cor. 6. from 3. to 11.

i Isa. 47. 10.

men ſhould make a bleſſing, and that againſt his will, and ſay, that his mind cannot be known; what can be more againſt him?

2 *Uſe.* In the next place, that being ſo, that men taught by Gods Spirit, are through it ſufficiently made able to know his mind in word, then it teacheth us not to account any man any whit the nearer to underſtand the Scriptures by any humane excellencies, but rather let us be ſuſpitious of him that hath them, for the ſame, eſpecially if he make uſe of them in thoſe things, for as we have ſeen they be dangerous to be leaned unto. It is high time that now we ſhould all awake from ſleep, and watch in the Spirit, and ſo let the Lord have the praiſe and glory of his own grace, *Not unto us, not unto us, but to his name be all the glory, ſeeing it is he only that doth great things.*

Rom. 11. 19.

Alſo it may teach all men to ceaſe pinning of their faith upon the ſleeves of learned men, for there is no good cauſe why we ſhould ſo do; but to ſee with our own eyes, ſeeing that the juſt is to live by his own faith, and to beleive what the Lord hath ſaid, which is; *that he hath* k *hid thoſe things*, that is, the myſteries of the Goſpel (among which, this which now is declared is one) from the wiſe and the learned, and this I verily beleive is the wholeſome Doctrine of the Goſpel, and which hath againſt it the wiſe and learned, oppoſing and denying of it to be ſo, and ſo confirming the words of our Saviour: therefore need we not to wait for their witneſs to it; but to be glad, and rejoyce to ſee his ſaying made true, That he will reveale them to Babes, that is, ſimple things in the Worlds eye and account, and with this conſideration to overlook all contempt that can be caſt upon us for the ſame: For ſo is it now with men: that they judge that nothing is hid from ſuch and ſuch, when as we are to expect the fulfilling of the prophecy of l *Zechary, that the Lord will cut off the names of the Idols, and the unclean Spirits of the Land, and that while they Propheſie, their Father and Mother that begat them, ſhall run them through with the Sword of the Spirit, and ſay, Thou ſhalt not live, becauſe they told lies in the name of the Lord*; and then ſhall they be *aſhamed of their Viſion*; and it then ſhall be known, that their garments, by which they be known and taken

k Luk. 10. 21.

l Zech. 13. 2, 3.

taken knowledge of to be Miniſters, are *garments of deceit*; and at that day ſuch Prophets ſhall be aſhamed of themſelves, as that they ſhall diſclaim themſelves for very ſhame, to ſtand in any relation to ſuch Prophets, as *m* there the Prophet ſhews, when their neereſt friends with contempt ſhall refuſe them, and run them through, ſaying, *Thou toldſt us lies in the name of the Lord*; ſuch light it ſeems ſhall then appear, as that they themſelves ſhall count him no *Prophet* that is made ſo by mans teaching. Now this teaching in queſtion, is but mans teaching, and therfore when as the clear light appears, they ſhalll be aſhamed of it, though now they prefer it. *m* Zech. 13.4,5.

This Conſideration alſo miniſters matter of thankfulneſs to God on our parts, for his exceeding kindneſs towards us in *Chriſt Jeſus*, for that he is pleaſed to reveal theſe great Myſteries to ſuch mean and ſimple things as we are, when as he conceals them from the wiſe and prudent: This *n* uſe *Chriſt Jeſus* himſelf makes, and gives us to underſtand the true cauſe why, and that he makes not any excellency in them more than was in others, but onely according to the nature of the Goſpel, the good pleaſure of God, which is indeed the onely ground of all our happineſs, and bleſſed muſt needs all thoſe be, that can with our Saviour truly conclude with the ſame. And ſo I come to the next point; for having found out who be the learned men that *Peter* here intends, which is, they that are taught by the Spirit of God; then it muſt needs follow, that they that are not ſuch, are the perverters of theſe and all other Scriptures to their own deſtruction: And ſo this is another obſervation, 3 Uſe. *n* Mat. 11. 29.

That ſuch as are deſtitute of the Spirits teaching, * *though furniſht with* Humane Learning, *are the perverters and wreſters of theſe, and all other Scriptures, to their own deſtruction.* * Here he ſets out the perverters of Scripture.

The truth of this Concluſion appears plainly confirmed to us in the *o Phariſees*, as our Saviour declares in many particulars, plainly diſcovering the* *blindneſs of theſe learned teachers*, in eſteeming and preferring of things leſs in themſelves, above ſuch as were far greater, as the proportion is made betwixt the *Gold of the Temple, and the Temple*; and the *Altar, and that which was offered thereon*; ſo blind were they, that they counted that moſt *o* Mat. 5. 21 * Mat. 23. from 16. to 19.

holy, which the *Temple* & the *Altar* made to be holy; and the ſame
p Mat. 15. from 3. to 7. *p* elſewhere appears, that for all their learning, they taught directly againſt the *mind of God in his Word*. We may ſee the ſame
q Acts 13. 6. further commended to us; *Barjeſus*, one full of all *q ſubtilty* in this kind, but a *turner from the faith*, and not to it, and a *per-*
r 1 Tim. 1. 7. *verter of the ſtraight ways of God*. The like is to be obſerved in *r* thoſe of whom *Paul* ſpeaks, *that would be Doctors of the Law, and yet knew not what they ſaid, nor whereof they affirmed*, ſo wiſe their Humane Learning did help to make them.

1 *Reaſon.* Now from the *Word of God*, good Reaſons may be obſerved further to confirm this: As firſt,

Becauſe nothing but the *Spirit of God* can bring any to the
s Cor. 2. 12 *true knowledge of the Word of God*, and ſo ſaith the *s* Apoſtle, *We have received the Spirit of God, that we may know the things*
t 2 Pet. 1. 20, 21. *that are given us of God*; and *Peter t* tells us, *that no Scripture is of any private interpretation*; but in oppoſition to that, the A-
* *The Spirit of God, though in* Coblers, Pedlers, Tinkers, *or* Chimney-ſweepers, *is better than all the worlds learning, though in* Popes, Councils, Cardinals, Biſhops, *or* Presbyters. poſtle ſets the Spirit, and oppoſes it to the will of man, and ſo declares that the *Spirits interpretation* (where it is) is a *publick interpretation*, and not *private*; and that men, though indued with great learning, having not the *Spirit of God*, can give but a *private interpretation*, according to the Apoſtles intent, let men judge what they will, though it be the *Pope*, and all his Councils of *Cardinals* and *Biſhops*, and the reſt of that learned Rabble; yet they being deſtitute of the Spirit, can give but a private interpretation, according to the Apoſtles mind; whereas, if a man have the *Spirit of God*, though he be a **Pedler*, *Tinker*, *Chimney-ſweeper*, or *Cobler*, he may, by the help of Gods Spirit, give a more publick interpretation, then they all: for as
u 1 Cor. 13. 1, 2. *u Paul* ſaith of *love*, the ſame is to be ſaid of the *Spirit*, *Though men did ſpeak with the tongues of men and Angels, and knew all ſecrets, and had all knowledge, yet this is but as a ſounding braſs, or tinkling Cymbal*, without the Spirit.

2 *Reaſon.* Another reaſon is, becauſe this was one end of *Jeſus Chriſt* his
x Joh. 9. 39 coming into the world, *that they that* x *ſee, might be made blind*; and this clearly appears in the *Phariſees*, * thoſe learned wiſe men that counted the common people as accurſed, becauſe not knowing the Law, and they themſelves ſeeing, *bleſſed ones*; and
* *Thoſe learned accounted the common people accurſed.*

therefore,

therefore, *y* say they, *Do any of the Rulers or Pharisees believe in him?* as touching, that the *Rulers and Pharisees* must needs know the truth; when as these were *blind guides*, as our Saviour saith, and so much *z* these took notice of, that he so accounted them; and so also those that were *blind* in *mans sight*, as was the *blind man* there spoken of, *He sees the gift of God, and believes in Jesus Christ for his salvation*, and yet they refuse the knowledge and light of this *seeing man*, and *a* upbraid him for being born in *sins*, and for going about to teach them, scorning that such learned men as they should be taught of such as he was, though *Jesus Christ* hath made him learned, and given himself for him.

y Joh. 7. 48.
z Joh. 9. 40.
a Ver. 29.

Another Reason is rendred out of the words, 3 *Reason.*

Because such are unlearned and unstable ones; for as before we have seen such persons are destitute of the * true learning, so also are they in an unsetled and unstable condition, seeing as the Prophet *b* witnesseth, *That the Spirit is the establisher*; neither can they be rooted, and established in the Faith, according to the Apostles *c* saying, seeing they be not *founded* on the *Rock Christ Jesus*, but on the *Sands* of Humane Learning, arising from a fleshly mind, destitute of the Spirit of Truth, for they have not learned as the truth is in Jesus.

* *The unlearned of the Spirit are the unstable ones.*
b Psal. 51.
c Col. 2. 7.

Again, it must needs be so, that such must pervert the Scriptures, because it is impossible for them to go beyond their principle: Now their principle is error, as the following words declare, and by it they be guided † and led, even the whole heap of them, as big as it is, *and these shall satisfie mens lusts, and turn them from the Faith, unto Fables*, as the *d* Apostle long ago hath foretold; for such as are themselves of the flesh, turn all things to fleshlines, for that is it which they savour, for to the unclean all things are unclean, their consciences being defiled, as *e* witnesseth the Apostle: Hence was it, that when as our Saviour *f* bad the Jews to *destroy this Temple*, meaning his g *body*; they themselves being carnal, understood him to speak of the Temple of *Jerusalem*. And so the *Caparnaits*, when as *Jesus Christ* tells them, *He will give them* h *of his flesh to eat*, they being carnal, cannot bear it, and all because they be destitute of the Spirit, for

4 *Reason.*

† *They that heaped Teachers to themselves, were led to Fables.*
d 2 Tim. 4. 4, 5.
e Tit. 1. 15.
f Joh. 2. 29.
g Ver. 29.
h Joh. 6. Ver. 53. 60, 63.

it was in a ſpiritual ſenſe that he intended it. And the like is to
Joh. 3. 1, 3, 4. be ſeen in *Nicodemus* a Phariſee, and ſo a learned man, being a Teacher, and a Ruler of the Jews; this man, for all this, when as *Jeſus Chriſt* tells him, *That he muſt be born again*, otherwiſe *he cannot enter into the Kingdom of God*; he ſeeing no further than into the *natural birth*, demands how that could be, *That a man when he is old, ſhould enter into his mothers womb, and be born again*? ſo deſtitute was he of the ſpiritual meaning of the mind of *Jeſus Chriſt* in his Word.

3 *Reaſon.* Another Reaſon (methinks) included in the words is;

Becauſe ſuch perſons are uſually *veſſels of wrath, prepared to deſtruction*; * therefore they drive all to the ſame end, to which themſelves belong; The *Goſpel is the ſavour of life to life in them that are ſaved, but is the ſavour of death to them that periſh*: Yet would I not from hence have any to conclude, that I deny ſalvation to learned men, as ſome in effect have affirmed (as I hear) of me, for the Scripture is againſt it, as is already before declared from the *i* Apoſtle, though there be *not many*. But yet this for certain is the worſt work that a *carnal man* can undertake, to meddle with the Scriptures, ſeeing that he abuſeth them, and that to his own deſtruction; for the *Word* is a Sword with two edges, which whoſoever that is carnal meddles with, it will k Rom. 2. 5 run into his *heart*, to k *harden it againſt the day of wrath*. And ſo I conceive the point is clear and plain, *That men without Gods Spirit, though furniſht with Humane Learning, do wreſt the Scriptures to their own deſtruction.*

* Thoſe to whom the Goſpel is a ſavor of death, would have it go in their way.

i 1 Cor. 1. 26.

4 *Object.* But here it will then be demanded, how ſhall we know whether we have the Spirit *of God*, or the Spirit *of Error*?

Anſw. I anſwer that the *Spirit of God is a ſufficient Witneſs to it ſelf*, ſeeing, that the *Spirit is Truth*. Now this agreeing, as it doth with the *Word*, needs not any other teſtimony of it ſelf, becauſe it is the *Witneſs of God*, and that is the *greateſt*, as ſaith *John, the* l 1 John 5. 6. l *Spirit beareth witneſs*, for the Spirit is *Truth*. And again, m *Hereby we know that he abideth in us, even by the Spirit that he hath* m 1 Joh. 3. *given us.*

Next, it is to be known by its operations and works: as firſt it *ſavors ſpiritual things*: *They that are after the fleſh*, ſaith the Apoſtle,

Apoſtle, *n ſavour the things of the fleſh, and they that are after the Spirit, the things of the Spirit.* And again *the* o *Spirit is life for righteouſneſs ſake*, and is ſaid to be of a *quickning* p *and an enlivening nature for righteouſneſs.* The fruits of it are further manifeſted in *q* other places. Now theſe things being found in us, do witneſs for *God* againſt *Error*, though it ſet it ſelf up with never ſo high an hand: And yet here (methinks) *I* hear the worldly learned men ſaying to me, as did r *Zedekiah*, When went the *Spirit of God* from them, to ſuch as I ſpeak of? To this I anſwer, that with *Zedekiah*, ſuch perſons do but beg the queſtion, and take for granted, like him, that which they never had, for that could never depart from him which was never withhim, therfore though he were *great* and his *companions many*, as is *s* ſhewed, and that *Micajah* was but one poor Prophet alone, and hated of the King, yet he had the *Spirit* of God, when as all the other were led and ruled by the *lying Spirit*; and though *Jeſus Chriſt*, and his *learned ones*, cannot be believed of the great and honourable Prophets of the world, but by *Zedekiahs* ſhall be ſmitten on the cheek, when by them this queſtion is demanded of the *Lords Prophets*; yet this anſwer may be given them, that when as they come to hide themſelves in ſecret, and to be aſhamed of their *Viſion*, and that the *t ſeven laſt plagues* comes to be fulfill'd, ſpoken of in the *Revelations*, then they ſhall find the *truth* of the *teſtimony* that is born againſt them, though in the mean time the *ſervants* of the *Lord* be committed to priſon, there to *eat the bread of affliction, and the water of affliction* for their *teſtimony.*

n Rom. 8. 5.
o Gods Spirit is known by his mighty works.
p Ver. 10.
q Ver. 11.
r Gal. 5. 22. 23.
2 Object.
r 1 Kings 22. 24.
Anſw.
s Ver. 6.
t Rev. 15. 1.

But though it be granted that Humane Learning is no help to underſtand the mind of God, yet is it not uſeful to furniſh us with words to expreſs our ſelves in the delivery of the Goſpel?

3 Object.

I anſwer with *Paul*, that the † whole *Scriptures is given of God, and is profitable to make the man of God abſolute and throughly* u *furniſhed to every good work*: Whence I conclude, that if the *Scripture be perfect* and *abſolute for every good work*, then it is ſo for that, ſo that then there is no need of *mans wiſdom* to help the *Miniſters of God*. And ſo yet further, ſaith the Apoſtle, that he *x preached the Goſpel, not with wiſdom of words*; if not with *wiſdom of words*, then

Anſw.
† The whole Scripture is given of God.
u 2 Tim. 3. 16.
x 1 Cor. 1. 17.

then I conclude, they are needleſs, and ſo much the next words declare, *Leſt*, ſaith he, *I ſhould make the Croſs of none effect.* And again, *I, Brethren*, ſaith he, *when I came unto you, came not with*
y 1 Cor. 2. 1 *the* y *excellency of words, or of wiſdom*, ſhewing unto you the Councel of God, but frees himſelf from it, denying that his *preaching ſtood in the* z *inticing ſpeech of mans wiſdom*, but on the con-
z Ver. 4. trary, *in the plain evidence and demonſtration of the Spirit.* And
a Ver. 5. afterwards he gives the *a* reaſon for it, *that their Faith ſhould not be in the wiſdom of men*, by which, it ſeems, it is ſubject ſo to be, if that were uſed: And ſo we find that indeed it is, and not in *the power of God, by the plain demonſtration of the Spirit.* And though in all this one would think the Apoſtle had ſaid enough in this matter for the manner of the delivering of the truth, yet
b 1 Cor. 2. for all this he hath not done with it, but minds it yet *b* again,
13. ſaying, *which things as we know them, ſo we alſo ſpeak not with words,*
c 1 Cor. 4. *which mans wiſdom teacheth.* And ſo again *c* ſlightly paſſeth over
19. the words of the falſe teachers, as not worth the knowing or regarding; therefore he ſaith, *When he comes he will know, not their words, but their power.* And ſo again, he condeſcneds to the falſe
d 1 Cor. Teachers ſo far, as to confeſs *that he was* d *rude in ſpeaking, but*
11. 6. *not ſo in knowledge.* By all which places it plainly appears, that *mans wiſdom is to be rejected*, even in *ſpeaking the Word of God*, and that none are to affect any excellency that way, but to content themſelves even with the uſe of the *natural abilities* they have, without any art or skill in learning further.

4 *Object.* But *Apollo* is ſaid to be an *eloquent man*, and *mighty in the Scriptures*, *Acts* 18. 24.

Anſw. And ſo doubtleſs was *Paul*, and *Moſes*, and thoſe mentioned in *Acts* 19. and yet, as I have before manifeſted, that when as all theſe came to receive the *Faith*, they left, forſook, and contemned all that; ſo do I believe was it here with this man, that when as he came to be taught further in the knowledge of Chriſt, that he then became more and more ſuitable to the *rudeneſs* and *ſimplicity of preaching the Goſpel*, as well as *Paul*; for never afterwards do we read that he was commended by that term, for ſuch manner of excellency was proper to the Law, and not to the Goſpel in any degree. But ſecondly, take it for granted, that he perſiſted

ſiſted in his *eloquence*, yet it appears that it was ſuch as he had obtained by being *mighty in the Scriptures*: And this alſo further juſtifies a former Anſwer, *that the Scripture alone is ſufficient* to *furniſh us with expreſſion*. So now the point remaining *true* for all this, *That men deſtitute of the* Spirit, *having* Humane *Learning*, *do pervert the Scriptures to their own deſtruction*. This in the firſt place may teach

All men, that are without *Gods Spirit*, how wiſe and learned otherwiſe they ſeem to be, to beware of medling with the *Scriptures*, it is the worſt work that poſſibly they can undertake, for in ſo doing they meddle with that, in which they have no skill, and ſo wound themſelves,: for it is a *ſharp two edged ſword*, and they having no skill to handle it, to be ſure, it will dangerouſly wound them to their own deſtruction: but ſeeing the *truth* is ſo, as that they have neither *ears to hear*, nor *hearts to underſtand it*, therefore I will thus paſs it over: and *Uſe* 1.

In the next place, take notice, that ſuch perſons without *Gods Spirit*, whatever they be elſe, yet they be both *unlearned* and *unſtable men*, according to the *mind of God*: ſo the *e unbeliever* is called of *Paul*, an *unlearned man*: and ſo much in effect, *f James* tells us of a Faithleſs mans *inconſtancy*, that he *is toſt about like a wave*, and is *unſtable in all his ways of* Religion, for indeed wanting the *Spirit* to *eſtabliſh* him, he is driven hither and thither of every blaſt and breath of *mans wiſdom*; and ſo much experience, without any more Scriptures, daily proves upon every change of *Orders*, and *Ordinances of Religion*: how confident have many *wiſe worldly learned men* been of their *ſtability*, for being brought to yield to this or that? yet when the raging waves of the Sea hath roared but a little, how have theſe men fallen from their ſuppoſed *ſtability* and *ſtedfaſtneſs*? ſo that inſtances I need not name, every ones ſmall experience can bring forth enough: but from all this there is given us to ſee the Scriptures fulfilled before our eyes, for our confirmation, and their juſt conviction. *Uſe* 2. *e* 1 Cor. 14. 24. *f* Jam. 1. 6, 7, 8.

Now in the next place I will manifeſt in ſome few particulars, how theſe learned men (but according to *Peters* intent, unlearned men) do pervert the Scriptures, making their interpretations *Uſe* 3.

as

as carnal as themſelves, for when as the Scriptures ſpeak of learning (and ſo by it do for the moſt part commend unto us the learning of the Spirit of Truth, as before we have ſeen from this Text, and many more places) theſe perſons preſently apply them to Humane Learning, and the Texts are all by them wreſted and perverted: and in this kind many inſtances might further be alledged. Firſt concerning the Church, whereas the Scriptures do Authorize Chriſtians to gather themſelves together in Chriſts name, and ſo have the *g* promiſe of Gods preſence in ſo doing. This they preſently deny to be the intent of the place, and ſay, it is to be meant of two or three come together in performance of prayer, or ſuch like, contrary to the ſcope of the place, which treats onely of ſuch as are in Church Order, and have committed to them the power of binding and looſing, with the promiſe of Chriſt Jeſus his approving of the ſame by them; and beſides, where, in the Scriptures, is Chriſt Jeſus ſaid to be in the midſt of any but his *h* Churches. And further, whereas the Scriptures ſpeak of the Church, Temple, and Houſe of God, applying theſe ſayings to believers, and ſuch as are *i builded upon Chriſt by faith*, theſe they wreſt & pervert, in applying theſe titles to their houſes of lime and ſtone; calling them the houſes of God, and Temples for him to dwell in; though the Scriptures be plain to the contrary, as *Stephen* declared to the *k* Councel long ago, and that from the Teſtimony of the *l* Prophet long before; and ſo our *m* Saviour himſelf to the woman of *Samaria*, denying for the time to come any ſuch places as the Jews and Samaritans doted on, but tells her, and us, that ſpiritual ſervice in *n* any place, as he ſaith himſelf, ſhould pleaſe him, though it will not give carnal men content. Likewiſe are not the Scriptures alledged frequently by theſe learned men for the Nation and People's being the Church of God, and for the ſame end, National obſervances, as the High Preiſts conſecrated and ſet apart for the ſervices of the Church, and ſo under him the reſt of the holy Prieſts, with their holy garments, and riches, and ſuch like, for their maintenance, and for this purpoſe the Scriptures alledged in a moſt plentiful manner, both from the Law and the Prophets, for the juſtifying of their names, orders, and adminiſtrations, when as if it be ſpiritual

g Mat. 18. 20.

h Lev. 16. 11, 12. 2 Cor. 7. 16. Pſal. 132. 13, 14. Rev. 13. 1. Rev. 2. 1.

i 2 Cor. 6. 16. with Heb. 3. 6. with 1 Pet. 2. 5.

k Acts 7. 47. 28. 50.

l Iſa. 66. 1.

m John 4. 21.

n Mat. 18. 20.

ritually discern'd, and the Scriptures not wrested nor perverted, it will be found true as *Peter* o saith, that not every Nation, nor any more any Nation, but in every *Nation them that fear the Lord*, and none other, *are accepted of him*: whereas Christ Jesus himself p hath told us, that the q *Beasts* should have *power over every Kindred, Nation, and Tongue*, and that the *National Cities should fall*, whereas *Mount Sion, the City of God*, shall never be moved, as saith the r Prophet, and also the Apostle; by this then it appears, that all such Scriptures as are alledged for the maintenance of a *National Church*, are perverted, being that long since the Lord hath rejected it, now accounting a company of Saints in fellowship with himself to be *Mount* s *Sion*, that shall never be moved, and these he hath made t *Kings and Priests to God*. The like we may see in the Ministers of the Church, seeing that they were of old times in that Church to be honorable persons, in outward honour and esteem, for their names *Priests*, for their *callings* above the rest of the people, *a distinct body of themselves*; for their *apparel*, different in their *administrations* from other of the people, and so for their *maintenance*, by *tythes*, and *offerings*, all which had a respect to Christ, and were in him to have their end, as the Apostle u declares, as being but *worldly rudiments*. Yet these men, tho they profess themselves *Ministers of Jesus Christ*, and under the Gospel, yet child like, as under *Tutors* and *Governors*, do yet observe these things after the rudiments of the world; and so suitably to the Gospel, cannot abide to approve themselves to be Ministers of Christ, by such marks as his Word affords, as we have x before considered, but they must be men of Honor, and such as be distinct from others, in their apparel, maintenance, and such like; dishonor, and reproach, and nakedness, and living on meer Alms, they cannot brook; but they be so far from working with their own hands for their own necessities, as the Apostle requires that the y Ministers of the Gospel should do, as that they wrest the Scriptures of the Law and the Prophets, halling in, as it were, by the hair of the head, the Scriptures, to speak for them, and their delicious living, faring, like *Dives*, deliciously every day; whereas the Elders of Jesus Christ should z feed the flock of God, not caring for it for filthly lucre, but of a ready mind.

o Acts 10. 14, 15.
p Rev. 13. 7 with Rev. 16. 19.
q Psal. 125. Psal. 1.
r Heb. 12
s Rev. 14. 1 Psal. 14. 9. from 6. to 9.
t Rev. 1. 6. & 5. 10. 1 Pet. 2. 9.
u Gal. 4. 12.
x 2 Cor. 6. from 4. to 10.
y Acts 2. 33. 34. 35.
z 1 Pet. 5. 1, 2.

But leaving these things, and such as these are, which declare them to be more suitable for *Moses* and the Law, which tends unto wrath and bondage, then such as are Ministers of Christ, and made partakers of the liberty of the servants of Christ.

Object. 1. with the Answer. I will speak of some few things that are in difference among them and us. You know it is usually objected against us, because of our departure, out of the [a] words of *Peter* to our Saviour, being these, *Whether shall we go, thou hast the words of eternal life?* From whence is concluded against us, if the Text be not perverted, that we, in leaving them, do forsake Jesus Christ; wherein they take it for granted, that he is with them, and not with those that forsake them: whereas the Text is clear to prove, that the words of eternal life are in him, as [b] himself saith also, *The words that I speak are Spirit and life*; and this who denies, but that he that hath the Son hath life, he that hath not the Son, hath no life: But let not the Text be wrested, yet what proof is here that *Antichrist* hath the words of eternal life, and that there is no forsaking of him, and yet all that know wherein the difference lies, know that this is the controversie, and how that these persons, thus forsaking, go to Christ, and to the word of Eternal life, seeing that the Lord [c] binds the testimony, and seals up the Law among his Disciples; so that till it can be proved that these leave Christ, and forsake the words of Eternal life, the Text must be taken for none other but to be perverted, and a Vail drawn over to beguile the simple.

[a] Joh. 6.68.

[b] Joh. 6.

[c] Isa. 8.16.

Object. 2. Upon this same head hangs another great exception against us, which is, Where we had our conversion (if we have any) if not among them? and so taking it for granted, that we had it among them, a great out cry is made against us, as if we had stoln their gods, and done them great wrong, and for this purpose, this amongst other things is alledged, that that Church which is able to beget, is able to bring up.

[d] Psal. 19.7 Rom. 1.16 1 Pet. 1.3, 2, 3.

[e] Psal. 147. 19, 20. Mat. 13.11 1 Cor. 3.22

Now for Answer hereunto, it is to be minded, that conversion doth properly belong to the [d] Word of the Lord: Now this word by which we are all begotten, is the proper portion of the Church of God, as [e] divers Scriptures declare: Hence then must it needs follow, that whosoever are converted to the Lord, those

by

by vertue of their converſion belong to the true Church, * becauſe, as is before ſaid, the word is hers, and therefore they are to cleave to her, and forſake thoſe places where they were converted, and that for this reaſon, becauſe the Lord himſelf is *f* ſaid to count, when as he writes the People, that this man was born there, that is, in *Sion*, the Church of God; tho that the man were converted in mans account in *Babel* and *Paleſtina*, yet the Lord when he counts, ſhall write the converted man to be born in *Sion his Church*: Now all Gods People ſhould count and write as God doth, and give *Babel* no honour at all of their converſion, becauſe the Lord doth not give her any; and the ſame thing is abundantly ſeen in the Converts, that they are *g* exhorted to leave thoſe places where they were converted, and ſo they did, as the *h Scripture* manifeſts in many places, which might be noted.

* *Converts belong to the True Church.*

f Pſal. 78. 6.

g Act. 2. 40. *h* Acts 2. 44. & 17. 4. 34.

Again it is to be minded, that God himſelf counts all the *faithful* to belong to the *i Woman*, the *Church of God*, as appears in the *Revelations*, where the *Man-child*, as is evident by *k* other places, contains all the *faithful*, even the whole *Church of God*: This *Son of God*, and his *Man-child*, is called his *l people*. The like appears in *Iſay* 66. 7, 8. where the *Man-child* is interpreted to be a *whole Nation of Children*, including all the *faithful*. Now this *Woman* is ſaid to be in *Travail*, *crying*, and if yours be that *Church* that is in this *Travail*, *crying*, and in *pain*, according to the Scriptures, I am content the *Child* ſhall be acknowledged yours, but if it be in *jollity* and without *ſorrow*, putting the others to Pain, and ready to cut the *living Child in pieces*, how then can I acknowledge it for the true *Mother*? when as alſo the Apoſtle ſaith, *That* Jeruſalem *that is from above is the* m *Mother of us all*, and ſhe is not one that *gendreth* to *bondage* but to *freedom*, as ſaith the Apoſtle, and therefore methinks it appears that every ones *converſion* ſtrongly binds him to make ſpeed to that *Church* which conſiſts of ſuch as are *faithful in Jeſus Chriſt*, as being the proper inheritance to which they all belong, and to know that all ſuch places as are alledged to conclude otherwiſe, be but wreſted and perverted, though never ſo fair a gloſs be ſet upon them, for God, ever ſince the the beginning, hath *put enmity betwixt the ſeed of the Woman, and the ſeed of the Serpent*, and accurſed ſhall all they

i Rev. 12. 4. *k* Exod. 4. 22, 23. *l* Exod. 5. 1. m Gal. 4. 24.

be that joyn thoſe together, that God hath ſo far ſeparated; and therefore let none of *Gods ſervants* ſtand with one foot on *Mount Sion*, and another on *Babylon*, leſt that which is *halting* be turned out of the way, *Heb.* 12.

Object. 3. Another Objection againſt us is brought in the defence of your *Miniſtery*, after this manner:

That Miniſtry that doth the work of the Miniſtry of Jeſus Chriſt, ſpoken of in Epheſ. 4. *for the perfecting of the Saints, is a true Miniſtry, but your Miniſtry (you ſay) doth the ſame work*, &c.

Anſw. Was it the work of the Miniſtery of the Apoſtles, *&c.* to read *Divine Service, Church women, Marry, Bury the Dead*, and ſuch like ſervices as theſe are? Did the Apoſtles *perfect the Saints* after this manner? For who knows not but that this is the ſubſtance of what your office of Miniſtry binds you unto? As for Preaching, that may be diſpenſed withal, and a little now and then, may ſerve the turn.

Beſides, as is granted, your offices are not the ſame there mentioned, that *Jeſus Chriſt from on high gave gifts unto*, for you have others, that the *Scripture* ſpeaks not any otherwiſe then by the n *names of blaſphemy*: But for the power and work of the Miniſtery, which you ſay is anſwerable to that of the Apoſtles, by your gathering of the Saints together, taking it for granted that you ſay, from *what do you convert them?* If from the *power of darkneſs*, as you would ſeem to imply, into the *Kingdom of Chriſt*, as o did the Apoſtle, then by your own grant, in the *power of darkneſs you found them*; and the truth is, that where you found them, there you leave them; when you found them before their *converſion*, you profeſſed of them that they were *regenerate* and *born anew*, to what then do you *convert them?* or have you *converſion* after *regeneration?* you alſo bade theſe perſons before, *to take and eat in remembrance that Chriſt died for them*, and ſo give them the *Seals of life* and *ſalvation*; and yet after all this, you being Miniſters to them, come to juſtifie the truth of your *Miniſtry* by your *converſion* of the *people*, that you ſay have no need of *amendment*; and yet when all is done that you plead for, they ſtill abide in the ſame Church under the ſame *Miniſtry*, in the ſame *worſhip* that they were converſant in before: whereas I have declared

n Rev. 17. 3.

o Col 1.13.

clared before, that when as the Apoſtle *converted* any, thoſe *converts* left their former places, turning from *dumb Idols to ſerve the living God.* Now it hath been long acknowledged and profeſſed, *that the worſhip of your Church,* * *and the Miniſtry of it, came out of the Popes Shop,* and muſt needs be reformed, or elſe the judgment of God cannot but light upon you, as hath been manifeſted in the *firſt and ſecond admonition to the Parliament, in the days of* Queen *Elizabeth*; and all know that yet it continues the ſame that then it was, and if it were ſo bad then, as it is reported, that a thouſand *Miniſters* ſaid it was, ſmall cauſe have any to plead *Converſion,* when as they ſhall continue in ſuch *abomination†,* as that the plagues of God cannot by their own confeſſion be with-held: Seeing that the *Scriptures* and *Spirit of God* teacheth us, that the *p fear of the Lord teacheth men to refrain their feet from every evil way,* and *to cleanſe our ſelves from all filthineſs both of fleſh and ſpirit,* and *to grow up unto full holineſs in the fear of God,* or the *worſhip of God,* as our *Savior q* interprets it, and to *hate the very r garment ſpotted by the fleſh.* Now theſe things well conſider'd, it will appear that the ſeveral *Scriptures* that are continually brought for the maintenance of your Miniſtry, are but ſo many flouriſhes by which the *Word of Truth* is wreſted and wringed like to a *Noſe of Wax,* contrary to their proper intents and ſcopes, to ſerve their own turns, which who they be, of you, or others, that are the perverters of them, God knows, and one day will judge betwixt the *righteous* and the *wicked,* and give to every one according as his works ſhall be: In the mean while, to me it appears plain, that *men deſtitute of the Spirit of God,* be they as *learned* as may be in *mans learning,* yet do they pervert all *Scriptures* to their own deſtruction, when as the unlearned one, ſimple men and women, having the *Spirit of Truth* in them, ſhall rightly know them, and *Gods mind* in them for their great *comfort.*

* *Miniſters that now are,* ſaith he, *come of* Rome.

p Pſal. 119. 101.

q Mat. 4. 2 Cor. 2. 1.

r Jude 23.

Again, ſeeing this is ſo, that ſuch men do thus pervert the Scriptures, this ſhould provoke all that are made able Miniſters of the Spirit, as ſaith the *s* Apoſtle, that they take the ſame Apoſtles *t* advice, ſaying, *If thou put the brethren in remembrance of theſe things, thou ſhalt be a good Miniſter of Jeſus Chriſt:* If thou put

s 2 Cor. 3.

† 1 Tim. 4. 6.

put the Brethren in remembrance of theſe things, What things? thoſe things mentioned *u* before, how that the Spirit hath foretold of Doctrines of Devils, how that men ſhould ſpeak Lyes through Hypocriſie, *&c.* as *Zachary* alſo foretold, that the *x* Father and Mother of the Prophet ſhould ſay, *That he told them Lyes in the Name of the Lord.* If thou put the Brethren in remembrance of theſe things, becauſe they are ſubject to forget them, and thou ſhouldeſt be their Remembrancer, which if thou do, thou ſhalt be a good Miniſter of Jeſus Chriſt, which haſt been nouriſhed up in the words of Faith and good Doctrine; then mark, theſe things are not Error, nor Lyes, nor he a falſe Teacher that ſpeaketh of them, but a good Miniſter that hath been nouriſh'd up in Faith and good Doctrine, which was continually taught of *Paul*, and heard of *Timothy*: And to this is to be added what the Apoſtle *y* ſaith further in this matter, declaring, That he that conſenteth not to wholſom Doctrine, that is, according to Godlineſs, is puft up, and knows nothing, but dotes about words, and as ſuch an one, as is ſo far corrupted by the fleſh, as that he is to be ſeparated from; therefore Gods good Miniſters, as we ſee, ſhould be careful of theſe things, as knowing of whom they ſhall receive their Reward, and what ſhall alſo be their portion from men of the World, in that which is *z* death in the World, but *a* life with the Lord; *Be faithful therefore to the Death, and you ſhall have a* b *Crown of Life*; declaring the power of the Spirit of the Lord in you.

u From the firſt Verſe.

x Zach. 13. 3.

y 1 Tim. 6. 3, 4.

z Rev. 11. 7.

a Rev. 14. 13.

b Rev. 2. 2. 10.

Now in the laſt place, I will conclude with the Exhortation of the *c* Apoſtle in the words following, *Tea, therefore Beloved, ſeeing ye knew theſe things before*; What things? among others thoſe, that worldly learned men, are Gods unlearned men, being deſtitute of his Spirit, beware and take heed leſt ye alſo, as well as others, (you being ſubject to it) be plucked away, before you are aware, into the Error of the *wicked*, to think that *Gods Myſteries* can be attained to by *mans learning*, and ſo you fall from your own *ſtedfaſtneſs*, which is *d through Faith*, for by *Faith ye ſtand*, and by the *Spirit*, for by it ye are alſo *e eſtabliſht*; and for a Preſervative againſt this *Error*, as oppoſite to it, *grow and increaſe in the grace of God, and the knowledge of the Lord Jeſus*

Uſe 5.

c 2 Pet. 3. 16, 18.

d Rom. 11.

e Pſal. 51.

Jesus Christ, which is that that will preserve you from *Error*. Now to him be *glory*, not to us, nor to man, but to him our *Lord Jesus Christ*, both now and for evermore. *Amen.*

Isa. 64. 25.

The Lord frustrateth the tokens of the Lyars, and maketh Diviners mad; turneth wise men backward, and maketh their knowledge foolishness.

FINIS.

POSTSCRIPT.

HAving before the Death of this Author been well acquainted with him, and tasted that Spirit of Light and Truth which God in his day did more than ordinary pour out upon him, by which he was enabled to minister seasonable words, to the refreshing of many weary souls, and also to contend against those Corruptions and Inventions which men brought into the Worship of God, raging like the mighty Waters against all the Servants of God which opposed them in the same; I mean, the power of Prelacy which ruled them in that day, the weight of whose persecuting hand, this Author, while he lived, had his share; and when he dyed, not suffered by them to have that which they called, Christian Burial: *But his Friends were forced to lay his Body in the High-way, as one which was numbred amongst the Transgressors, of whom, I may say,* The World was not worthy. *But my intent in writing this harsh word, is not to commend the Author, but to tender to thy Review the Matter of the foregoing Book, the Bent thereof, is to advance the Teachings of the Spirit of Christ, in the unfolding of the Mystery of the Gospel to the hearts of men, as the choice Revealer of that Glory of Truth to the Soul, which will change from glory to glory into its own likeness, a Truth much opposed by men of corrupt minds in this day, and therefore it becomes all that love the Lord Jesus in sincerity, to stand upon their watch, and be earnestly begging of the Father of Lights that*

that Spirit which may help them to judg of things that differ, and may lead into ſtrait paths, trying all things, and holding faſt that which is good. *Thou wilt find in this Tract the Spirit of the Author ſtrongly and Zealouſly contending for the advancement of the Spirit of Chriſt, which if therein thou meeteſt with any words that may ſeem harſh againſt that which men advance, let it not be an offence to thee, but try whether it be agreeable to the form of ſound words or no. I ſhall detain thee no longer, but my deſires to the Lord is, that all his* Iſrael *may more and more know the truth, as it is in Jeſus, ſhining as the Sun more to their perfect clearneſs, knowing the night is far paſt, and the day near approaching; that ſo we may walk as the Children of the Light, waiting for the glorious appearing of him that will come, and not tarry.*

A 1205

Yours in the Love of Chriſt,

WILLIAM KYFFEN.